A

VIEW

OF THE

HISTORY, LITERATURE, AND MYTHOLOGY

OF

THE HINDOOS:

INCLUDING

A MINUTE DESCRIPTION OF

THEIR MANNERS AND CUSTOMS,

AND

TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

IN FOUR VOLUMES.

VOL. IV.

BY WILLIAM WARD,

OF SERAMPORE.

THE THIRD EDITION,

CAREFULLY ABRIDGED AND GREATLY IMPROVED.

LONDON:

PRINTED FOR BLACK, KINGSBURY, PARBURY, AND ALLEN,

BOOKSELLERS TO THE HON. EAST-INDIA COMPANY,

LEADENHALL-STREET.

1820.

Printed by Cox and Baylis, Great Queen Street,
Lincoln's-Inn-Fields.

He considered the worship of God in the material forms he assumes as leading to gradual emancipation; ceremonies as leading to happiness in the form and presence of God; and yogŭ, or meditation on God considered as separated from matter, as leading to entire absorption.

He is said to have been the author of a law treatise; of the Narŭdēēyŭ pooranŭ; of a work on sacred places the resort of pilgrims; of another called Pŭnchŭ-ratrŭ, and of another on music.

SECT. IX.—*Mŭrēēchee.*

This sage, according to the Shrēē-bhagŭvŭtŭ, was born in the heaven of Brŭmha: the Kŭpilŭ pooranŭ describes him as an old man, in the habit of a mendicant, and says, that he lived as an anchorite at Bhŭdrashwŭ-vŭrshŭ, where he had two sons, Kŭshyŭpŭ and Pournŭmasŭ.

The doctrines taught by Mŭrēēchee were similar to those of the védantŭ sect.—He had 10,000 disciples, among whom was Kashŭ-krishnŭ, the writer of a Sŭngskritŭ grammar, and of the Vishishta-Dwoitŭvadŭ, a work on natural philosophy. Mŭrēēchee himself wrote a law treatise, and another on religious services.

SECT. X.—*Poolŭstyŭ.*

A tall dark man, in the habit of a mendicant; whom the Hindoo writers call the son of Brŭmha. He was married to Hŭvirbhōō, and had seven sons, who became seven celebrated sages.[q] Vishwŭshrŭva, one of the sons

[q] The Hindoos have seven other wise men, viz. Mŭrēēchee, Utree, Ungira,

of this sage, was the father of Ravŭnŭ, and other giants, the heroes of the Ramayŭnŭ. Poolŭstyŭ is said to have spent his days in devotion at Kédarŭ, a place near Himalŭyŭ. His opinions were, in almost all points, like those of the Noiyayikŭ sect; but he admitted, respecting God, that all the varying opinions of the philosophers might be right.[r] He was one of the smritee writers; an astronomical work is also mentioned as his, and the origin of the ceremonies called vrŭtŭ is ascribed to him.

SECT. XI.—*Poolŭhŭ.*

The Brŭmhandŭ pooranŭ describes this sage, produced from the mind of Brŭmha, as a tall aged man, in the dress of a mendicant. By his wife Gŭtee he had two sons, Vŭrēēyanŭ and Sŭhishnoo. To the first is ascribed the custom of preserving the sacred fire from the time of marriage; and to the last, the origin of those religious austerities performed by yogēēs amidst all the inclemencies of the seasons. While Sŭhishnoo was one day at his devotions, an atheist coming to him, requested to be informed in what emancipation consisted: the sage, after a little hesitation, declared, that emancipation was not an object of the senses, and that, as he would believe nothing

Poolŭhŭ, Krootŭ, Vŭshisht'hŭ, and this Poolŭstyŭ, who are pronounced to be equal to Brŭmha. Has this any agreement with the seven wise men of Greece?

[r] This is something like Socrates: "A wise man will worship the gods according to the institutions of the state to which he belongs." Or, perhaps, rather more like Epicurus, who, according to a fragment of his found in Herculaneum, says, "the gods being described as good and beneficent, [he advises us] to honour them with such sacrifices: but for himself he has made no vows to the gods, thinking it a folly for one, who has no distinct conceptions respecting them, to give himself trouble on their account; and regarding them with silent veneration only."

but what could be exhibited to the senses, he must return as he came. The unbeliever still urging him to give a more explicit answer, Sŭhishnoo directed him to shave his head, to cover his body with ashes, and give loose to all his passions, telling him that this was emancipation. Whether the sage gave this reply in sincerity or in jest, it is a fact, that his sober opinions were equally licentious: he maintained, that supreme happiness was to be found in women, wine, and the luxuries of diet;[s] or, as the learned bramhŭn who collected these facts from the pooranŭs would have it, in that fixedness of thought, and that sensation of pleasure, which are produced by these indulgences, especially wine. Many of his opinions were similar to those of the védantŭs; he did not believe that God was possessed of passions; such an opinion, he said, was founded upon ignorance; for, the man who was himself free from the influence of the passions, attributed none to God. Poolŭhŭ lived as a hermit on mount Mŭndŭrŭ, where he had 10,000 disciples, the most eminent of whom was Pilipinjŭ, who made known the formulas for conducting sacrifices. To Poolŭhŭ is ascribed one of the smritees.[t]

SECT. XII.—*Vŭshisht'hŭ.*

The Shrēē-bhagŭvŭtŭ mentions a birth of this celebrated philosopher in the sŭtyŭoyoogŭ, in the heaven of Brŭmha, from whose mind he was born, and the Kalikŭ pooranŭ gives an account of another birth in the Pŭdmŭ kŭlpŭ, when his father's name was Mitra-vŭroonŭ,

[s] "That pleasure is the first good," said Epicurus, "appears from the inclination which every animal, from its birth, discovers to pursue pleasure and avoid pain.

[t] This is another proof that the védŭs and the smritees must have been written in one age, for Poolŭhŭ is said to

and his mother's Koombhŭ.[u] The Ramayŭnŭ mentions him as priest to the kings of the race of the sun for many ages. The description given of him, is that of an ascetic, with a long grey beard, having his hair, yellow as saffron, tied round his head like a turban. He is said to have lived as an ascetic on mount Himalŭyŭ; but, according to the Tŭntrŭs, in what the Hindoos call Great China. his first birth, he was married to Sŭndhya, the daughter of Brŭmha, whose chastity her father attempted to violate; and, in the next birth, to Oorja. By the first marriage, he had several sons, the eldest of whom was Shŭktree; and by the next he had the seven rishees, who have been deified, and are said to be employed in chanting the védŭs in the heaven assigned to them. These seven sages are worshipped at the festival of Shŭsht'hēē, and at the sacrifice called Swŭryagŭ; and a drink-offering is poured out to them at the Maghŭ bathing festival: their names are Chitrŭ-kétoo, Swŭrochee, Virŭja, Mitrŭ, Oorookrŭmŭ, Vŭhōōddamŭ, and Dootiman.

This philosopher taught, in substance, the doctrines of the Védantŭ school: that God was the soul of the world; that he was sentient, while all beside him was inanimate;[x] incapable of change, while every thing else was constantly changing; was alone everlasting; undiscoverable; indescribable; incapable of increase or diminution, and indestructible. He further taught, that the universe was produced by the union of the divine spirit with matter;[y]

[u] This is the name of a water-pan, in which this sage was born; but the story is too indelicate to be published.

[x] "Pythagoras appears to have taught, that God was the universal mind, diffused through all things, the source of all animal life; the proper and intrinsic cause of all motion."

[y] "Through the whole dialogue of the Timæus, Plato supposes two eter-

that in this union the quality of darkness prevailed, and hence arose the desire of giving birth to creatures; that the first thing in creation was space;[z] from which arose air; from air, fire; from fire, water, and from water, matter. Each of these five elements contained equally the three qualities which pervade all things (the sŭttŭ, rŭjŭ, and tŭmŭgoonŭs.)[a] From the first quality, in space, arose the power of hearing; from the same quality in air, arose feeling; in fire, the sight; in water, taste; in matter, smell. The whole of the five elements

nal and independent causes of all things: one, that *by* which all things are made, which is God; the other, that *from* which all things are made, which is matter."

[z] "Empedocles, the disciple of Pythagoras, taught, that in the formation of the world, ether was first secreted from chaos; then, fire; then, earth; by the agitation of which were produced water and air."

[a] Cicero, explaining the doctrines of Plato, says, "When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and then forms are produced, from which arise the diversified and coherent system of the universe." It was also a doctrine of Plato, that there is in matter a necessary, but blind and refractory force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfection which appears in the works of God, and the origin of evil. On this subject, Plato writes with wonderful obscurity: but, as far as we are able to trace his conceptions, he appears to have thought, that matter, from its nature, resists the will of the supreme artificer, so that he cannot perfectly execute his designs, and that this is the cause of the mixture of good and evil which is found in the material world. "It cannot be," says he, "that evil should be destroyed, for there must always be something contrary to good:" and again, "God wills, *as far as it is possible*, every thing good, and nothing evil." What property there is in matter, which opposes the wise and benevolent intentions of the first intelligence, our philosopher has not clearly explained; but he speaks of it as "an innate propensity" to disorder; and says, "that before nature was adorned with its present beautiful forms, it was inclined to confusion and deformity, and that from this habitude arises all the evil which happens in the world." It is not improbable, but that the three goonŭs will explain what appears so obscure in Plato.

gave birth to the power of thought and decision. From the second quality in space, arose speech; from the same quality in air, arose the power of the hands; in light, that of the feet; in water, that of generation; and in matter, that of expulsion. From this quality in the whole of the five elements arose the power of the five breaths, or air received into and emitted from the body. The five senses, the five organs of action, the five breaths, with mind, and the understanding, or the embryo body. A particular combination of these forms the body in its perfect state, and in this body all the pleasures of life are enjoyed, and its sorrows endured. The soul, as part of God, cannot suffer, nor be affected by the body; as a chrystal may receive on its surface the shadow of the colours from a flower, while it undergoes no change, but remains clear and unspotted as before.

He taught men to seek future happiness in the following order: first, to purify the mind by religious ceremonies; then to renounce ceremonies, and seek a learned man to instruct them in the austerities called yogŭ; in which the disciple must rigidly persevere till his mind shall be wholly absorbed in God, and he shall become so assimilated to the deity, as that he shall behold no difference between himself and God.[b] This is the commencement of emancipation, which is consummated at death, by his absorption into the divine nature. In another place, Vŭshisht'hŭ says, future happiness consists in being absorbed into that God who is a sea of joy.

This sage is said to have had 10,000 disciples. He

[b] Is it not this sentiment which is intended to be expressed in the celebrated maxim ascribed to Apollo, "*know thyself*." How different the scripture doctrine of likeness to God: "Be ye holy, for *I* am holy."

wrote a law treatise known by his name; as well as the Yogŭ-Vashisht'hŭ Ramayŭnŭ, and a Tŭntrŭ called Bhavŭnirnŭyŭ.

SECT. XIII.—*Bhrigoo.*

The description of the person of this sage is given in several pooranŭs: he is said to have been tall, of a light brown complexion, with silver locks, wearing the beard of a goat,[c] a shred of cloth only round his loins, and holding in his hands a pilgrim's staff and a beggar's dish.[d] He was born in the heaven of Brŭmha, from the skin of this god; and in another age, as the son of the god Vŭroonŭ, at Arya-vŭrttŭ. By his wife Khatee he had three sons, Dhata, Vidhata, and Bhargŭvŭ, and a daughter, Shrēē. He dwelt on mount Mŭndŭrŭ, where he taught, that the soul and life were distinct;[e] that space, time, the védŭs, &c. were uncreated; that proofs of the reality of things were derived from sight, conjecture, comparison, sound, and the evidence of the senses; that error was not real, but arose out of previous impressions respecting realities; that knowledge was of two kinds, universal, and that which arose from reflection. Of God, he taught, that he was not without form, but that none of the five primary elements contributed to his form: he maintained the necessity both of ceremonies, and of the true

[c] Shivŭ gave him this beard from the head of a goat which had been sacrificed by king Dŭkshŭ, at the same time that Dŭkshŭ, restored to life, obtained the head of the goat.

[d] "Diogenes wore a coarse cloak; carried a wallet and a staff; made the porches and other public places his habitation; and depended upon casual contributions for his daily bread."

[e] "Pythagoras taught, that the soul was composed of two parts, the rational, which is a portion of the soul of the world, seated in the brain; and the irrational, which includes the passions, and is seated in the heart."

knowledge of God, to obtain emancipation. God, he said, created the world as an emanation of his will; and formed creatures according to the eternal destiny connected with their meritorious or evil conduct. The man who has, in successive births, suffered all the demerit of sin, and secured the true knowledge of Brŭmhŭ, will obtain emancipation.

To him is ascribed a law treatise, and one of the sakhas, or parts, of the rig védŭ. He is said to have had 12,000 disciples, among whom was Nŭchikéta, who embraced the opinions of Shandilyŭ, disregarding the interdictions of the cast respecting food.

SECT. XIV.—*Vrihŭspŭtee.*

To this philosopher are attributed several law works, and one or two others on the Bouddhŭ doctrines. He is described, in the Skŭndŭ pooranŭ, as of a yellow complexion, and well dressed, not having assumed the garb of a mendicant. Himalŭyŭ is mentioned as his birthplace, and the celebrated Ŭngira as his father; his mother's name was Shrŭddha, and his wife's Tara.

Vrihŭspŭtee lived as an anchorite in Ilavrŭtŭ. He taught the doctrine of the divine unity, in connexion with a plurality of gods; likewise that God was light; invisible; from everlasting, while every thing else had a derived existence; that God was the source of all life, and was wisdom itself; that from ten primary elements every thing first arose, one of which, ŭvidya, was uncreated;[f]

[f] This word, though it generally means incorrect knowledge, must here be understood as referring to inanimate matter. "Matter, according to Plato, is an eternal and infinite principle."

the nine athers were matter, water, fire, air, vacuum, time, space, life, and the soul including the understanding; that the way to final happiness was through the purification of the mind by religious ceremonies; by knowledge obtained from a religious guide; which knowledge, he said, would lead a man to happiness according to his idea of God: if he worshipped God as a visible being, he would attain happiness by degrees, but if as invisible, he would be absorbed in Brŭmhŭ; which absorption would immediately succeed the removal of ŭvidya.[g]

He taught, that the desire of producing beings having arisen in the divine mind, God united to himself ŭvidya, after which he gave existence to vacuum, from which arose air; from air, fire; from fire, water; and from water, earth: from these the whole material system.

Among the disciples of Vrihŭspŭtee, in addition to all the gods, was Sŭmēēkŭ, Védŭ-gŭrbhŭ, and others.

SECT. XV.—*Ungira.*

The Yogŭ-Vashisht'hŭ Ramayŭnŭ describes this philosopher, whose hair and beard had become grey, as very majestic in his person; he wore a shred of cloth only round his loins; in one hand he carried a pilgrim's staff, and in the other a beggar's dish. His father's name was Ooroo; his mother was the daughter of Ŭgnee. He had three wives, by whom he had four daughters and many sons: two of whom were, Vrihŭspŭtee and Angirŭsŭ.

Ŭngira lived as an hermit on mount Shŭtŭshringŭ, and

[g] Here this term must be confined to its primary signification, or *error*; but error arising out of connection with matter.

taught, that the védŭs existed from everlasting, and were not delivered by Vishnoo; that Vishnoo only chanted them; that nothing was to be found in the védŭ but the nature of meritorious works; that space, &c. were uncreated; that animal life and the soul were distinct; that God was possessed of a visible shape; that he created the world according to his own will; that future happiness was to be obtained by abstraction of mind; and that it consisted in deliverance from all sorrow. Yavalee, Jŭrŭtkaroo, and others, became the disciples of this philosopher. Ŭngira was the author of a law treatise known by his name, and still extant.

SECT. XVI.—*Utree.*

In the pooranŭs, this philosopher, the son of Brŭmha, is described as a very old man, in the dress of an ascetic. Dŭttŭ, Doorvasŭ, and Chŭndrŭ, his three sons, were born on mount Rikshŭ, where he practised religious austerities, and abstained from breathing one hundred years. The opinions of this sage were the same as those of the védantŭ philosophers. To him is attributed one of the smritees, and a comment on one of the oopŭnishŭds of the védŭs.

SECT. XVII.—*Prŭchéta.*

Ten persons of this name are mentioned in the pooranŭs: the sage now before us is described as tall, of a light complexion, wearing the dress and ornaments of a king. His father, Prachēēnŭ-vŭrhee, is said to have been an eminent sage and monarch living in the sŭtyŭyoogŭ.

A work known by the name of this sage is placed among the smritees. His philosophical opinions were similar to those of the védantŭ school.

SECT. XVIII.—*Dŭkshŭ.*

This person, another of the progenitors of mankind, is mentioned as the writer of a law treatise. The Mŭhabharŭtŭ says, that he was tall in stature, of a yellow complexion, and very athletic; that he wore a crest on his head, rings in his ears, and was dressed like the Hindoos at the present day. The same work says, that when Brŭmha commenced the work of creation, in the pŭdmŭ kŭlpŭ, Dŭkshŭ was produced from the great toe of his right foot; at his birth in the vŭrahŭ kŭlpŭ, his father's name was Prŭchéta. Dŭkshŭ lived as an anchorite on mount Vrindhŭ, and by his first wife, had five thousand sons, the eldest of whom was Hŭryŭshwŭ; and sixteen daughters, one of whom, Sŭtēē, was afterwards married to the god Shivŭ. He had a thousand sons, and sixty daughters by his next wife. Médhŭsŭ, Mandŭvyŭ, Ŭbhŭkshŭ, and many others, were his disciples. Médhŭsŭ is said, in the Markŭndéyŭ pooranŭ, to have related the history of the eight mŭnoos to king Soorŭt'hŭ, and to Sŭmadhēē, a voishyŭ.

Dŭkshŭ denied that the gods appeared in human shape, and affirmed, that worship was only to be paid to the formulas which contained their names; that space, time, the védŭ, &c. were uncreated; that the Being who was everlastingly happy, was God; and that the way to obtain emancipation was, to perform the duties prescribed in the shastrŭs. He considered creation as having arisen at the command of God, uniting every thing by an inse-

parable connection with the foreseen merit or demerit of creatures; and that when the appointed periods of enjoying the fruit of meritorious works, or of suffering for those of demerit, have expired, the soul will obtain emancipation.

SECT. XIX.—*Shŭtatŭpŭ.*

The Skŭndŭ pooranŭ describes this sage as a middle aged ascetic: in the Markŭndéyŭ pooranŭ he is said to have reared those birds which related to Jŭyŭminee the stories recorded in the Chŭndēē, a work on the wars of Doorga and the giants. He taught, that God was possessed of form, though invisible to mortals; that the candidate for future bliss must first perceive the necessity of religion; then learn it from revelation; then bring his mind to be absorbed in devotion; renounce the indulgence of the passions; continue incessantly to meditate upon the divine nature, to celebrate the praises of the deity, and to listen to others thus employed. Future happiness he considered as including absorption into the universal soul.

One of the smritees, and a work called Kŭrmŭ-vivékŭ, were written by this philosopher. The latter work attributes the origin of diseases to sins committed in the present or preceding births; describes their symptoms, and the meritorious works by which they may be removed.

SECT. XX.—*Dévŭlŭ.*

This is another of the smritee writers: his parents, Prŭtyōōshŭ, and Nŭddŭla, according to the Pŭdmŭ pooranŭ, lived at Ŭvŭntēē. Dévŭlŭ resided as a mendicant

at Hŭree-dwarŭ, where Karkshēēvanŭ and others were his disciples.

Dévŭlŭ worshipped God in the formulas of the védŭ; he believed that the védŭ was from eternity, and contained in itself the proofs of its own divinity; that the world was eternal, needing neither creator, preserver, nor destroyer; that, except God, all existences were subject to joy and sorrow, as the fruit of actions; that works of merit or demerit in one birth naturally gave rise to virtue or vice in the next, as the seeds of a tree give rise to future trees; that future happiness was to be obtained through the merit of works; and that this happiness consisted in the everlasting extinction both of joy and sorrow.

SECT. XXI.—*Lomŭshŭ.*

In the Ekamrŭ pooranŭ, and the Yogŭ-Vashisht'hŭ Ramayŭnŭ, this philosopher is described as a tall, hairy, and aged man, of a dark complexion, dressed in the habit of a mendicant. He was born at Sourashtrŭ,[h] where his father Poolŭhŭ lived; and had his hermitage at Chŭndrŭ-skékŭrŭ; his wife's name was Oorjŭsmŭtēē.

This philosopher's opinions were almost the same as those of the védantŭ sect. He wrote a law treatise, and three other works, Mŭha-prŭst'hanŭ-Nirnŭyŭ, Oopasŭnŭ-Nirnŭyŭ, and Yogŭ-vadŭ.

SECT. XXII.—*Sŭmbŭrttŭ*

Is mentioned as an old man, of a complexion rather fair, dressed as an ascetic. The Yogŭ-Vashisht'hŭ Ramayŭnŭ

[h] Surat.

says, that he was born at Benares; that Lomŭshŭ was his father, and that he once cursed a celestial courtesan sent by the gods to interrupt his devotions. He maintained the opinions of the Mēēmangsa school, and, beside one of the smritees, wrote a compilation from certain works on astronomy.

SECT. XXIII.—*Apŭstŭmbŭ.*

This philosopher, born at Komŭlŭ, is described in the pooranŭs as a young man, dressed like a mendicant, with a tyger's skin thrown over his shoulders. He continued in the practice of religious austerities at Kédarŭ in a posture so immoveable, that the birds built their nests in his hair. At length he transferred the merit of his devotions to a child, restored it to health, and then pursued these austerities for 2000 years longer.

He followed the opinions of Pŭtŭnjŭlēē; and is said to have been the author of one of the smritees, and of a comment on the formulas of the védŭ.

SECT. XXIV.—*Boudhayŭnŭ.*

The Yogŭ-Vashisht'hŭ *Ramayŭnŭ*, and the Mŭtsyŭ pooranŭ, describe this sage, the son of Brŭmha, and born in the heaven called Sŭtyŭ-lokŭ, as a very aged man, in the dress of a mendicant. By his wife Poorŭndhrēē he had several children, Médhatit'hee, Sŭvŭnŭ, and Vēētee-hotrŭ, &c. He lived in Ilavritŭ, the country which surrounds Sooméroo.

This philosopher taught, that the soul was subject to joy or sorrow, according to its actions, but that God was

not so; that though some things might retain their forms during a very long period, that God alone was unchangeable; that actions arising out of the quality of darkness, led to misery; that ceremonies led to happiness in the heavens of the gods, and that divine knowledge led to emancipation. To this sage are ascribed a law treatise known by his name; and the division of some parts of the védŭ into chapters.

SECT. XXV.—*Pitamŭhŭ.*

The Pŭdmŭ-pooranŭ describes this philosopher as a hump-backed young man, in the garb of a mendicant, having a dark scar on his right arm; born at Gourēēshikŭrŭ; his father's name Védŭ-gŭrbhŭ; his mother's Ŭmbalika, his wife's Mishrŭkéshŭ: respecting the father it is related, that he received his learning from Indrŭ, for protecting the cattle of his spiritual guide at the risk of his own life, and that his son Vribŭdrŭt'hŭ read the védŭs while in the womb. Pitamŭhŭ lived at Kooroo-kshétrŭ, near five pools filled with the blood of the kshŭtriyŭs whom Pŭrŭshooramŭ had killed in battle, and where Pŭnchŭtŭpa, a bramhŭn, offered his own head as a burnt offering to Brŭmha.

Pitamŭhŭ worshipped the formulas of the védŭs as God; he taught that the world was eternal; that the fate of all mankind was regulated by works; that the gods were destitute of form; or assumed forms only for the sake of being worshipped: that time and space, were, like God, eternal: that the quality of truth existed in all creatures; that creatures were formed according to the merit or demerit of previous works. Future happiness, he said, was to be secured by practising the duties of the

three sects, the soivyŭs, the shaktŭs, and the voishnŭvŭs. He had 15,000 disciples, the chief of whom was Nŭchikéta, respecting whom it is fabled, that while offering a sacrifice, fire ascended from his skull, when Brŭmha promised him, that he should always have his food without seeking it; and that he should understand the language of irrational animals, and be able to do whatever he pleased.

SECT. XXVI.—*Ŭgŭstyŭ.*

The following notices of this sage have been extracted from the Mŭtsyŭ and Pŭdmŭ pooranŭs, where he is described as middle aged, and corpulent; wearing a tyger's skin, and other parts of the dress of an ascetic.

Three remarkable stories are related of this philosopher: he once drank up the sea of milk, in order to assist the gods in destroying two giants who had taken refuge there. On another occasion, he devoured Vatapee, a giant in the form of a sheep, and destroyed another named Ilwŭlŭ. The third story is thus told: mount Vindhyŭ growing to such a height as to hide the sun from a part of the world, the gods solicited Ŭgustyŭ to bring down its pride, and he, to oblige them, and promote the good of mankind, proceeded towards the mountain; which, at his approach, fell flat on the plain (as a disciple prostrates himself before his spiritual guide), when the sage, without granting it permission to rise, retired; and not returning, the mountain continues prostrate to this day.

Ŭgŭstyŭ's first birth, when he was known by the name Dŭrhagnee, is placed in the vŭrahŭkŭlpŭ, in the trétŭ yoogŭ; his father Poolŭstyŭ lived at Oojjŭyinēē. He

was again born, in the same water-pan with Vŭshisht'hŭ;[i] and, in a following sŭtyŭ yoogŭ, in the pŭdmŭ kŭlpŭ, his father's name was Mitra-Vŭroonŭ. He married Lopamoodra; his hermitage was first at Kashēē, and then near a pool named after the god Kartikéyŭ at Gŭnga-sagŭrŭ.

This sage taught the continual necessity of works; also that time, regions, space, the human soul, and the védŭs, were from eternity; that truth was discoverable by the senses, by inference, comparison, revelation, and through the unavoidable consequences resulting from facts; that God, when the active and passive powers were united, was possessed of form, which union Ŭgŭstyŭ compared to the bean, composed of two parts covered with the husk; that God creates, preserves and destroys, and will exist alone after the dissolution of all things; that he guides the hearts of men, and watches over them awake or asleep. To obtain God, or absorption, he directed the disciple to perform the appointed ceremonies for subduing the passions; to listen to discourses on the divine nature; to fix the mind unwaveringly on God; to purify the body by incantations and particular ceremonies; and to persuade himself, that he and the deity were one.—Heaven, he said, consisted in being entirely and for ever happy.

In creation, he said, the active power directed the passive, when the latter surrounded the universe with a shell, like that which incloses the seven different ingredients which compose an egg. From a water-lily growing from the navel of the active power, while asleep, sprang the

[i] See note to page 20.

god Brŭmha, who soon peopled the earth, first, by beings issuing from his mind, and then by others from natural generation. Brŭmha divided his body into two parts, male and female; the former called Swayŭmbhoovŭ, and the latter Shŭtŭ-rōōpa.

Ŭgŭstyŭ had many disciples: the most distinguished were Kooshikŭ, Koushikŭ, and Kannayŭnŭ. He was the author of the Ŭgŭstyŭ-sŭnghita, and of two small works on the pooranŭs.

SECT. XXVII.—*Kŭshyŭpŭ.*

Particulars respecting this philosopher are found in the Mŭhabharŭtŭ, the Shrēē-bhagŭvŭtŭ, and the Pŭdmŭ pooranŭ. In the latter work, he is described as an old man, in the dress of a religious mendicant, and is mentioned as one of the progenitors of mankind. His father was the celebrated Nŭrēēchee, who married Kŭla. The place of his birth Kédarŭ, and his hermitage was at the base of mount Himalŭyŭ. His wives were Ŭditee, Vinŭta, Kŭdroo, Dŭnoo, Kasht'ha, Kakēē, Shénēē, Shookēē, and Mŭnoo. He gave birth to many gods, giants, birds, serpents, beasts, and men.

Kŭshyŭpu taught, that God was from everlasting; that the world was subject to perpetual change, and the human body to alternate joy and grief; that the earth was formed from five elements; that there belonged to it birth, existence, growth, age, decay, and destruction; that man had six passions, desire, anger, zeal, covetousness, insensibility, and pride; that God gave the védŭs; that he was the creator, the enjoyer, and the destroyer; that God was independent of all, and that all was subject to

him; that he was possessed of form; that the way to obtain final happiness was by works of merit, and by divine knowledge, which knowledge, when perfected, led to emancipation; that the earth arose from the union of the active and passive principles in nature; that Brŭmha was first created, who then gave birth to the rest; and that final happiness consisted in the absence of all sorrow.—Kŭshyŭpŭ is said to have written a law treatise, and another on the virtues of the holy place Kédarŭ.

SECT. XXVIII.—*Parŭskŭrŭ*

Is described as a young man, of middle stature, of a dark brown complexion, covered with ashes, wearing a tyger's skin, having a pilgrim's staff in one hand, and a mendicant's dish in the other. He was born at Jalŭndhŭrŭ, and resided at Hŭridwarŭ: his father's name was Boudhayŭnŭ, and his mother's Koohōō. He taught, in general, the same doctrines as Ŭngira. Bibhandŭkŭ was one of his disciples.

SECT. XXIX.—*Harēetŭ*

Was born at Yogŭ-gandharŭ. His father, Chŭvŭnŭ, is mentioned in the pooranŭs as cursing Indrŭ, and compelling the gods to partake of a feast given by Ŭshwinēē and Koomarŭ, the two physicians of the gods, who were of the voidyŭ cast.

He taught his disciples, that God and all the inferior deities existed only in the prayers of the védŭ, and had no bodily shape; that the world was eternal; that men were placed in the world according to their merits or demerits in former births; that the védŭs were without

beginning, and contained in themselves the proofs of their divinity; that all beings, from Brŭmha down to the smallest insect, constantly reaped what they had sown in former births; that future happiness was obtained first by works, and then by wisdom; that emancipation consisted in the enjoyment of uninterrupted happiness.

Mooskoondŭ, one of Harēētŭ's disciples, substituted for the worship of images, that of the védŭ, and was employed day and night in reciting the verses of these books. Harēētŭ wrote a law treatise still known by his name.

SECT. XXX.—*Vishnoo.*

This philosopher, says the Pŭdmŭ pooranŭ, was very thin, of a dark brown complexion, and wore a large clotted turban of his own hair. He was born at Ekamrŭkanŭnŭ, a sacred place on the borders of Orissa, but lived as an anchorite at Kamŭgiree. Boudhayŭnŭ, his father, was the author of the Toitirēēyŭkŭ oopŭnishŭd, &c.; his mother's name was Mŭnorŭma. Vishnoo's son Kŭhorŭ, wrote the Madhyŭndinŭ shakha of the yŭjoorŭ védŭ.

Vishnoo taught, that the védŭ was uncreated: that works previously performed influenced the birth, as well as the present and future destiny of men; that space, time, &c. were eternal; that the supreme cause existed like the seed of the cicer arectinum, in which the two parts made one seed, and which represented the active and passive powers of nature; that persons should first study the védŭ; next embrace a secular life, and discharge its duties; then retire to a forest, and practise the duties of a hermit; and that from thence they would ascend to future happiness, which consisted in an eternal

cessation from evil. His other opinions agree, in substance, with those of Védŭ-vasŭ. Vamŭ-dévŭ, a shoivyŭ, often mentioned in the pooranŭs as an ascetic of great parts, was one of Vishnoo's disciples. Vishnoo wrote one of the smritees distinguished by his name, and also a work on Pooshkŭrŭ, a place to which pilgrims resort.

SECT. XXXI.—*Katyayŭnŭ.*

The following particulars respecting this sage, the son of Krŭtoo, born near Sooméroo, have been collected from the Yogŭ-vashisht'hŭ Ramayŭnŭ, the Nŭndikéshwŭrŭ, and the Vŭrahŭ pooranŭ. The latter work describes him as a very old man, in the dress of an ascetic, with high shoulders, very long arms, and a broad chest. He was born when his mother Védŭ-vŭtēē had only attained her twelfth year. Katyayŭnŭ married Sŭdhŭrminēē, and dwelt on mount Mŭndŭrŭ, near the sea of milk. Here he taught, that the védŭ was eternal, as well as air, space, and time; that nothing was certain but existence and non-existence; that the reality of things was discoverable by the senses, by inference, by comparison, by sound, and by the necessity of things; that the destiny of all intelligences was regulated by the merit or demerit of works; that in the union of spirit and matter God existed in unity; that future unmixed and eternal happiness was to be obtained by discharging the duties of either of the three states assigned to men, that of a student, a secular, or a hermit. Among other disciples of Katyayŭnŭ, the names of Vibhabŭsoo and Shringŭ-vérŭ are mentioned.

This philosopher wrote a law treatise which bears his name; also the Gourēē-shikhŭrŭ-mahatmŭ, an illustration

of Paninee's grammar, and an explanation of the Sŭng-skritŭ roots.

SECT. XXXII—*Shŭnkhŭ*

Was born in Noimishŭ forest; his father's name was Poolŭhŭ. By his wife Prŭmŭdbŭra, he had a son, Ootŭt'h-yŭ. He is described in the Brŭmhŭndŭ pooranŭ as of a yellow complexion, wearing a deer's skin thrown over his back, and twisted reeds instead of a garment round his loins.

Shŭnkhŭ taught, that emancipation was to be obtained by works of merit, with the true knowledge of Brŭmhŭ; that God gave existence to things by an act of his will; that Brŭmha was born from the navel of Vishnoo; that from the wax of the ears of Vishnoo two giants arose, who died soon after their birth; that from the flesh of these giants the earth was created; that Brŭmha next caused creatures to spring from his mind, and afterwards gave birth to them by natural generation. Next, he created, or rather defined, sin and holiness; and, being regulated by these, finished the work of creation. I find the names of two of Shŭnkhŭ's disciples, Kŭhorŭ and Ootŭnkŭ, mentioned as having written on the Hindoo law. One of the smritees bears the name of this philosopher.

SECT. XXXIII.—*Likhitŭ.*

This philosopher is said by the Pŭdmŭ-pooranŭ to have been born at Oottŭrŭ-kooroo, from which work we learn that his father's name was Javalee, and his mother's Ŭlŭmboosha; that he was tall, and of a dark complexion;

that he covered his body with ashes, and wore over his loins a tyger's skin. He performed his devotions as a yogēē upon Mŭndŭrŭ, the mountain used by the gods in churning the sea.

He taught that future happiness was to be obtained by divine wisdom, assisted by the merit of works; that both were equally necessary, for that a bird could not fly without two wings; that God was visible to the yogēē, and that the body in which he appeared was unchangeable. Respecting creation, his doctrine was similar to that taught by the philosopher Vishnoo. He considered future happiness as consisting in absence from all things connected with a bodily state. Richēēkŭ, a sage, who employed himself constantly in offering the burnt-sacrifice, was one of Likhitŭ's disciples. A law work, known by his name, is attributed to Likhitŭ.

SECT. XXXIV.—*Ashwŭlayŭnŭ.*

Two or three pooranŭs describe the person of this sage: the Pŭdmŭ pooranŭ mentions him as an old man, in the dress of a yogēē. Mŭrēēchee was his father; his wife Ayŭtee invented various religious customs known at this day among the Hindoo women. One of his disciples, Akŭnayŭ, is famed as an excellent chanter of the védŭs at sacrifices.

This philosopher taught the necessity of ceremonies, as well as of divine wisdom; but forbad his disciples to seek for a recompense from works; further, that God was not a being separate from his name; that taking to himself his own energy he created the universe; that being

D 4

all-wise, he could not be disappointed in his decrees; that creation arose by degrees, not all at once: that every separate existence had a variety of uses; that the works of God were wonderful and indescribable: they arose, they existed, they perished; that they contained properties leading to truth, to restlessness, and to darkness; that God was a visible being, not composed of the primary elements, but a mass of glory; that creatures were formed in immediate connexion with their future merits and demerits; and that absorption consisted in the enjoyment of undecaying pleasures. Two works are ascribed to this sage, one of the smritees, and a compilation from the rig védŭ, on the ceremonies called Ashwŭlayŭnŭ Gribyŭ.

SECT. XXXV.—*Pŭrashŭrŭ.*

In the Pŭdmŭ and Brŭmhŭ-voivŭrttŭ pooranŭs this philosopher is described as a very old man, in the dress of a mendicant. His father's name was Shŭktree, and his mother's Ila. He resided at Shrēē-shoilŭ, and is charged with an infamous intrigue with the daughter of a fisherman; to conceal his amour with whom, he caused a heavy fog to fall on the place of his retreat. Védŭ-vasŭ, the collector of the védŭs, was the fruit of this debauch.

The doctrines embraced by this philosopher were the same as those afterwards promulgated by his son, and which form the system of the védantŭ school. Pŭrashŭrŭ had 15,000 disciples, the chief of whom were Idhmŭsénŭ, and Ŭrŭvindŭ.

SECT. XXXVI.—*Gŭrgŭ.*

A few particulars respecting this sage are scattered up and down in several pooranŭs. He is said to have been

born at Mit'hila, and to have performed his devotions on the banks of the Gŭndŭkēē. He was a follower of Kŭpilŭ, the founder of the Sankhya philosophy; but added to the opinions of his master, that the man who was animated with ardent devotion in his religious duties, whatever opinions he embraced, would obtain final emancipation.

SECT. XXXVII.—*Koot'hoomee.*

Several pooranŭs describe this sage, born at Bŭdŭrikashrŭmŭ,[k] and living at Gandharŭ, as a tall man, advanced in years, dressed as a mendicant. His father, Narayŭnŭ, was a philosopher; and his son Kootsŭnŭ wrote a small tract on the rules of poetry.

Koot'hoomee taught that God was visible; that he who sought emancipation must practice the duties incumbent on a person in a secular state till the age of fifty; then retire to a forest, practise the five modes of austerity, and offer a constant sacrifice with clarified butter, fixing his mind on God. He further taught, that God created the world in immediate connection with works of merit and demerit; that the védŭ existed from eternity, and derived its proof from itself; that time and space were invariably the same; that the body was subject to change; that the animal spirit, and the soul, were immortal; that instinct belonged to animal life, and wisdom to the soul; that error was not absolute, there being no fault in the senses; but that it arose from confusion in the memory united with conjecture; that happiness and misery were the inseparable companions of works of merit and demerit.

[k] The jŭjŭbee hermitage; from bŭdŭrŭ and ashrŭmŭ.

SECT. XXXVIII.—*Vishwamitrŭ.*

The Ramayŭnŭ and the Mŭhabharŭtŭ contain a number of facts respecting this sage, the son of king Gadhee. Ramŭ drew him from his retirement at the Siddhashrŭmŭ,[1] the place of his devotions, and placed him near himself.

This sage taught, that there were five kinds of knowledge, certain, uncertain, false, apparent, similar; that the works of God were incomprehensible, and though without beginning, were created, flourished, and then decayed; that creatures were possessed of desire, anger, covetousness, insensibility, excessive passion, envy; that the power and the providence of God were wonderful and inconceivable; that both the will and the decrees of God were irresistible. He also taught, that God was visible, but that he was not clothed with a human body, in which we see, first, the child, then the youth, and then the aged man; that he was not susceptible of the sensations common to bodies, but that he was able to perform whatever he chose with any of the powers of his body; that God formed the universe by his own will, connecting the fates of men with works arising from the circumstances of their lives. The way to emancipation he said, was, first, to receive the initiatory incantation from a spiritual guide; then to listen to his instructions; then to fix the mind on God, and perform works of merit without the desire of reward. He affirmed, that future happiness consisted in the absorption of the soul into the ever-blessed Brŭmhŭ.

Vishwamitrŭ had 10 000 disciples, at the head of whom was Mitrŭ; who taught that the whole of the religion of

[1] The hermitage of perfection.

the kalee-yoogŭ consisted in repeating the name of God. One of the smritees is attributed to this philosopher, as well as a work in praise of the holy place Jwala-mookhŭ.

SECT. XXXIX.—*Jŭmŭdŭgnee.*

Accounts of this philosopher, the son of Bhrigoo, are found in the Shrēē-bhagŭvŭtŭ, in the Ramayŭnŭ, in the Ekamrŭ, the Nŭndikéshwŭrŭ, and the Pŭdmŭpooranŭs; he is described as an old man, of the middle size, dressed like a mendicant. He resided at Gandharŭ, and, by his wife Rénooka, had Pŭrŭshoo-ramŭ, the ferocious destroyer of the kshŭtriyŭs. Among his disciples were numbered Hŭddŭ, Shatyayŭnŭ, &c. This last person is mentioned as the author of the Dhŭnoorvédŭ-karika, a work on archery.

Jŭmŭdgnee taught, that God was visible, and assumed every variety of form; that future happiness was to be obtained by devotion, assisted by a sight of the image, by touching it, by meditation on its parts, worshipping its feet, or in its presence, bowing to it, serving it from affection, and giving up the whole person to it. All other religious ceremonies he rejected; as well as the doctrine of absorption; he disliked the idea of losing a distinct existence, as a drop is lost in the ocean: he facetiously observed, that it was delightful to feed on sweetmeats, but that he had no wish to become the sweetmeat itself. He taught the pouranic absurdity, that Vishnoo formed the universe out of the wax in his ears.—Jŭmŭdŭgnee is considered as the author of a law treatise, and of another on religious ceremonies.

SECT. XL.—*Poit'hēēnŭsee.*

In the Skŭndŭ pooranŭ, this philosopher is described as a young man, in the dress of a religious mendicant, with arms long enough to reach down to his knees. His father's name was Pŭrvŭtŭ, and his mother's Dévŭ-séna; by his wife Sooshēēla he had one son, Gourŭ-mookhŭ. He resided at Hŭridwarŭ, and taught that God was visible and eternal; that the universe was composed of uncreated atoms, incapable of extension, and that merit and demerit, as well as the universe, were eternal;[m] that future happiness, consisting in unchangeable joy, was secured by attention to religion, and by divine knowledge; that creatures were born in circumstances regulated by previous merit or demerit.—Arshnisénŭ was one of this philosopher's most distinguished disciples.

SECT. XLI.—*Ushira.*

The Pŭdmŭ pooranŭ states, that this philosopher was born in Kashmēērŭ; that his father was the celebrated sage Doorvasa; and the name of his mother Raka. His wife's name was Ila, and that of his son Védŭ-gŭrbhŭ. Vishwŭ-rōōpŭ, whose name is mentioned as the priest of Indrŭ, was one of his disciples. Ushira lived as a yogēē at Shrēē-shoilŭ.

[m] It was the opinion of this philosopher, as well as of most of the Hindoo learned men, that happiness and misery arise only out of human actions having merit or demerit in them; but that creatures, immediately on their birth, and before they have done any thing good or evil, begin to enjoy happiness or endure misery; and that this is the same if we trace through a person's preceding births up to indefinable periods. By these doctrines they were driven to the necessity of concluding, that to men were attached merit or demerit from all eternity.

He taught, that the védŭs were eternal; that Vishnoo was not their author, but the first who chanted them; that they contained the rule of duty, and that whatever was forbidden in them was evil; that human actions produced consequences in a future state; that all the events of life were regulated by the actions committed in a preceding birth: that God himself was subject in his government to the merit and demerit of works; that is, he could do nothing for or against his creatures but according to their works; that the gods have no visible form, but are to be worshipped in the prayers or incantations of the védŭs; that the way to procure emancipation was by first performing the duties of a brŭmhacharēē, then those of a secular person, and then those of a hermit, offering constantly the sacrifices prescribed in the védŭs; and that future happiness consisted in possessing uninterrupted eternal joy.

SECT. XLII.—*Prŭjapŭtee.*

The Shivŭ-dhŭrmŭ, Bayŭvēēyŭ, and the Kopilŭ oopŭ-pooranŭs contain partial accounts of this sage, who is described as a very old man, with a grey beard, dressed as a mendicant. His father Prŭt'hoo dwelt on the banks of the Réva, the son at Hingoola, where, though a sage, he lived a secular life, and reared a family.

Prŭjapŭtee taught, that God was invisible, though possessed of form, and dwelt in unapprochable light or glory, as the gods who dwell in the sun are not seen except in the rays of glory proceeding from that luminary; that final happiness could only be obtained by those who possessed a fixed mind, and practised uninterrupted devotion; that the souls of the wicked left the body by the

vents in the lower extremities; those of the pious by the eyes, or by the openings in the head; and those of perfect yogēēs from the suture of the head; that final beatitude consisted in absorption into the Great Spirit.

SECT. XLIII.—*Narēējŭnghŭ.*

In the Skŭndŭ pooranŭ, and the Nŭndee-bhashitŭ, this sage is described as a very old man, in the dress of a yogēē. A place at Benares has been named after his father Joigēēshŭvyŭ, who is said to have lived there as an ascetic. Narēējŭnghŭ was born at Hingoola, but resided at Benares.

He taught that God was visible; that the merit and demerit of works were inseparably interwoven with a person's fate; that from ceremonies arose desire; from desire, anger; from anger, intoxication of mind; from intoxication, forgetfulness; from forgetfulness, the destruction of wisdom; and from the latter, death, in one of its eight forms, viz. disgrace, banishment, &c. He traced time from moments up to the four yoogŭs; described the sins which produced the different transmigrations; laid down seven modes of ascertaining truth; taught that God produced the universe by his command, and united the fates of men to works of merit and demerit; and that by a progression, through ceremonies, the devotee would arrive at perfect abstraction, and then obtain absorption.

SECT. XLIV.—*Chyvŭnŭ.*

The Dévēē-bhagŭvŭtŭ and the Pŭdmŭ pooranŭ give something of the history of this sage, describing him as

a young man, in the dress of a mendicant, living on the banks of the Yŭmoona. Boudhayŭnŭ was his father; his mother's name was Kŭbēērdhanēē.—Chyvŭnŭ seems to have entertained atheistical opinions. He taught, that the world had no creator; that sound alone was God; that the védŭ was eternal, and contained its own evidence within itself; that happiness and misery arose out of the conduct of mankind; that the primary elements were eternal; that the fate of men arose out of works having no beginning; that there were three states proper for men, that of the student, the householder, and the hermit; that the four degrees of happiness belonging to a future state were to be obtained by the performance of religious ceremonies; that this happiness followed the renunciation of works and their fruit.—Chyvŭnŭ was the author of a law treatise known by his name; of the Yogŭ-sŭnghita, and of the Acharŭ-kŭdŭmbŭ.

SECT. XLV.—*Bhargŭvŭ.*

This sage, the son of Bhrigoo, and one of the smritee writers, for assisting the giants, was devoured by Shivŭ, and afterwards discharged with his urine, when he assumed the name of Shookracharyŭ, and became preceptor to the giants. He was born in Kétoomalŭ beyond Himalŭyŭ, where he practised his devotions, living on chaff.

SECT. XLVI.—*Rishyŭshringŭ.*

The pouranic writers have given a filthy account of the birth of this sage, and placed deer's horns on his head. Notwithstanding this approach to the brutal shape, he is said to have married Shanta, the daughter of king Lomŭpadŭ; and to have written one of the smritees: he em-

braced the opinions of the Patŭnjŭlŭ school. His father, Vibhandŭkŭ, was learned in the samŭ védŭ.

SECT. XLVII.—*Shatyayŭnŭ.*

The Mŭhabharŭtŭ and Pŭdmŭ pooranŭ describe this sage as an old man, of dark complexion, habited as a yogēē. His opinions were the same as those of Pŭtŭnjŭlēē: he taught his disciples to devote body, mind, speech, and their whole existence to God; continually repeating his name, celebrating his praise, listening to descriptions of his qualities, and preserving entire devotion to him.

SECT. XLVIII.—*Moitrayŭnēēyŭ.*

A fragment of the history of this sage, the son of Mitrayŭnŭ, I have found in the Skŭndŭ and Doorvasŭ-ooktŭ pooranŭs, where he is described as a young man, in the dress of a yogēē. His opinions were similar to those of the Voishéshikŭ school. Kashŭkrishnŭ, one of his disciples, is mentioned as the author of a very ancient Sŭngskritŭ grammar. The sage himself wrote one of the smritees.

SECT. XLIX.—*Shoonŭ-shéphŭ.*

Three works, the Vayŭvēēyŭ pooranŭ, the Shrēē-bhagŭvŭtŭ, and the Mŭhabharŭtŭ, contain fragments respecting this sage, whose father, Toombooroo, was a celebrated musician. Niyŭtee, his mother, became famous by the instructions she gave to her sex. Shoonŭ-shéphŭ was once on the point of being offered as a human sacrifice, but was saved by Vishwamitrŭ.—He taught the doctrines of the Mēēmangsa school; to which he added, that mate-

rial things underwent no real change; that birth and death were only appearances. He recommended the life of a hermit after the age of fifty, and declared that, after completing in a forest the devotions of such a state, a person would obtain emancipation. He further taught, that God did not so entirely place man under the influence of works, as that he should not be able to change his destiny.

SECT. L.—*Yŭgnŭ-parshwŭ.*

This ascetic is described in three pooranŭs as a young man of light complexion, in the dress of a mendicant. His father Sakyayŭnŭ was a celebrated philosopher; his mother's name was Soomŭtee. He was born on the banks of the Nŭrmŭda, where the vanŭ-lingŭs are found; but lived at Hŭridwarŭ, where he collected a number of disciples, and directed their attention to what was of constant obligation; to what was obligatory in certain circumstances, and what might be obtained from certain religious actions. He described the effects of the different qualities born with man, and the way of drawing a man born with bad qualities into the path of truth: he maintained that God was invisible, indescribable; that in fact the védŭ was God; that God formed creatures in an inseparable union with their future destiny; that absorption consisted in the enjoyment of perpetual happiness; and that the person who, by works, raised his mind, and fixed it supremely on God, would obtain absorption. He wrote one of the smritees, and a work called Tēērt'hŭ-Nirnŭyŭ.

SECT. LI.—*Karshnajinee,*

Another of the smritee writers, noticed in the pooranŭs as a mendicant, taught, that God was a material being,

dwelling at the extremity of his works, and giving rise to the universe by his own will; that religious ceremonies and austerities led to future happiness. Many of the opinions of Karshnajinee were like those of the Noiyayikŭ sect. Some medical information, especially relating to the pulse, is said to have been given by this philosopher.

SECT. LII.—*Voijŭvapŭ.*

This sage, descended from Unjira, is placed among the mendicants known by the name of Pŭrŭmhŭngsŭs; like them he wore no clothes, nor conversed with men. His opinions were similar to those of the Védantŭ sect.[n]

SECT. LIII.—*Lokakshee.*

This sage is mentioned in several pooranŭs as a young man, blind of one eye, wearing the dress of a mendicant. His father, Chitrŭkētoo, lived at Kanchee; but Lokakshee made mount Shrēē-shoilŭ the place of his devotions. He taught, that the true shastrŭ substantiated its own legitimacy, and needed not foreign proof; that the works

[n] While this sheet was going through the press, the learned Hindoo who was assisting in the work, and who belonged to the védantŭ sect, was taken ill: the author visited him, and in conversation, when the custom of the Hindoos of offering a goat to Kalēē, to obtain recovery from sickness, was mentioned, he expressed his abhorrence of taking away one life under the hope of restoring another—he added, that he knew he must shake off this body to-day, or to-morrow, or the next day; that he must go through his sin-procured measure of sufferings; that though he was aware that he was culpable, he could not suppose that a few confessions could influence God in his judgment towards him; that in fact, he would lay no burden upon God—he would repeat his name—*that* he would not omit—and then, leave the rest to God.

of philosophers were full of contradictions; hence, being liable to error, they were obliged to derive their proofs from the védŭ. A celebrated verse, often quoted by the Hindoos, but difficult to be understood, is ascribed to Lokakshee:

"*The védŭs are at variance—the smritees are at variance.*

He who gives a meaning of his own, quoting the védŭs, is no philosopher;
True philosophy, through ignorance, is concealed as in the fissures of a rock;
But—the way of the Great One—that is to be followed."[m]

The creator, he taught, communicated a power to the universe by which all things were kept in existence; he likewise maintained, that God was possessed of form, otherwise he could not be light and the source of light, as he is described in the védŭs; that all things were subject to the divine will; that a person should first seek divine wisdom; then join the devout, and recite the praises of God, read the sacred books, and excite his passions to a devout fervour. Future happiness he described as perennial joy, unmixed with sorrow. One of the smritees, also Lobayŭtŭkŭ, one of the tŭntrŭs, and an astrological work, are ascribed to his pen.

SECT. LIV.—*Gargyŭ.*

The Skŭndŭ and Pŭdmŭ pooranŭs describe this sage, the son of Gŭrgyŭ, born at Prŭyagŭ, and residing chiefly at Benares, as a tall man, in the dress of yogēē. His

[m] This learned man appears to have been disgusted with the contradictions and adsurdities of the Hindoo writings, not excepting even the védŭs. To meet the objection—If all are false, what then are the people to do? he adds, the way of the Great One, or of him whose mind is absorbed in religion, must be followed.

opinions were those of the Patŭnjŭlŭ school. His son, Trinŭvindoo, is mentioned as learned in the samŭ védŭ.

SECT. LV.—*Soomŭntoo.*

This sage is mentioned in the Bhŭvishyŭt and other pooranŭs as a descendant of Vŭshisht'hŭ. A work on the civil and canon law goes by his name.—He taught his disciples, that God was to be worshipped through the incantations of the védŭs, and that future happiness was to be obtained by acquiring wisdom, and performing works of merit. It is difficult, however, to distinguish the opinions of this sage on the origin of things from pure atheism. He maintained, that there was in nature an uncreated seed, from which all beings sprung, but that their future destinies were determined by their own conduct.

SECT. LVI.—*Jatookŭrnŭ.*

This philosopher is described in two of the pooranŭs as a mendicant of middle stature, and of dark complexion: his father's name was Ashwŭlayŭnŭ; his son Bhŭdrŭvŭrma is mentioned as a religious writer. Jatookŭrnŭ was born in Kooch-Véharŭ, and resided at Chŭndrŭ-Shékhŭrŭ.

He taught, that God was possessed of form; and yet, that he was not to be conceived of; that he was unchangeable, and ever-blessed; that the reality of things was discoverable by five kinds of proof; that the world consisted of matter partly eternal and partly created; that space, time, &c. were uncreated;[n] that creation arose

[n] Pŭnchŭ-jŭnŭ, one of the disciples of this sage, contended, that making any thing beside God eternal, was to make more than one God.

out of the will of God, who created a power to produce and direct the universe. He exhorted the person in pursuit of future happiness, first to think on God, then to listen to discourses on the divine nature, to speak of God, and to have the mind filled with thoughts of him, which would be followed by absorption.—One of the smritees, and a compilation on military tactics, are ascribed to this sage.

SECT. LVII.—*Yayanŭ.*

I have extracted a fragment respecting this philosopher from the Pŭdmŭ pooranŭ and the Yogŭ-Vashisht'hŭ-Ramayŭnŭ, in which he is described as a tall young man, dressed as a mendicant. His father's name was Ooroo-loma; his birth-place Gandha; and the scene of his devotions, the side of the river Nŭrmŭda.—This sage embraced the opinions of the Mēēmangsa school.

SECT. LVIII.—*Vyaghrŭ-padŭ.*

The Yogŭ-Vashisht'hŭ-Ramayŭnŭ, and other works, describe this sage, the son of Boudhayŭnŭ and Vipasha, as a very tall mendicant, dressed like an ascetic; his bunch of matted hair as reaching down to the ground, his nails as growing to such a length as to curl round the ends of his fingers; and his feet as resembling those of a tyger.[o] He is said to have been born in the forest of Ekamrŭ; the place of his devotions was Jwala-mookhŭ. From his son, the country Ooshēēnŭrŭ derives its name.

He acknowledged only nature, or chaos, as the mother

[o] Hence his name was formed out of vyaghrŭ, a tyger, and padŭ, a foot.

of the universe; and taught, that greatness,[p] pride,[q] matter,[r] water, fire, wind, and space, were first created, and that from these arose the sixteen powers of animated nature; that there was no other God but mind, or rather life, but that God was sometimes abstracted from matter, and at other times united to it; that to destroy life for any other purpose than for sacrifice was wholly evil; and to do it for sacrifice, though commanded by the védŭ, was partly evil; that the reality of things was discovered by inference, by the senses, and by sounds; that he who possessed the true knowledge of God was in the way to final emancipation, and that separation from matter was in reality absorption, or led immediately to it.—To this sage is ascribed one of the smritees. Among his disciples was Oodēēchŭ, the founder of a sect of philosophers.

SECT. LIX.—*Vyaghrŭ-kŭrnŭ.*

Several of the pooranŭs mention this sage, who is described as a naked old man, in the dress of a yogēē; his behaviour sometimes resembled that of an insane person; at one time he sung; at another danced, at another wept, and at other times he stood motionless. Vilwodŭkéshwŭrŭ is mentioned as the seat of his devotions. He taught, that God was eternal, but that the world was false, though God was united to it. His other opinions were similar to those of the védantŭ philosophers.

[p] Mŭhŭt, here translated greatness, means, in the Hindoo philosophical works, intellect.

[q] The word ŭhŭnkarŭ, here translated pride, means consciousness of distinct existence.

[r] Or, perhaps, the archetypes of organized matter.

CHAP. II.

The Hindoo Writings.

SECT. I.

THE Hindoos arrange the whole of their learned works under eighteen heads, and speak of them as embracing eighteen kinds of knowledge.

The *four* védŭs, viz. the rik, the yŭjoosh, the samŭ, and the ŭt'hŭrvŭ.

The *four* oopŭ-védŭs, comprize the ayoo, on the science of medicine, drawn from the rig-védŭ; the gandhŭrvŭ, on music, from the samŭ-védŭ; the dhŭnoo, on military tactics, from the yŭjoosh, and the silpŭ, on mechanics, from the ŭt'hŭrvŭ.

The *six* ŭngŭs, viz. shikshyŭ, on pronunciation; kŭlpŭ, on ceremonies; vyakŭrŭnŭ, on grammar; chŭndŭ, on prosody and verse; jyotishŭ, on astronomy; and nirooktŭ, an explanation of difficult words, &c. in the védŭ.

The *four* oopangŭs, viz. the pooranŭs, or poetical histories; the nayŭ, or ethics; the mēēmangsa, on divine wisdom and on ceremonies, and the dhŭrmŭ shastrŭ, or the civil and canon laws.

The author has prefixed to the succeeding account of the Hindoo writings, arranged under their appropriate heads, lists of all the works in each department of literature, so far as collected by the College of Fort-William, by H. T. Colebrooke, Esq. and by the Society of Mission-

aries at Serampore. The author is aware, that there will be little in this assemblage of names either to amuse or inform the reader; but he thinks he can hardly give any thing, more likely to convince the reader of the extensive nature of the Hindoo literature; and he has added explanations, as far as he could obtain them, of the leading subjects embraced by each treatise.

SECT. II.—*List of Treatises now extant, under the head Védŭ.*

The whole védŭ is divided into three parts: the mŭntrŭs and ganŭs, or prayers, hymns, &c.—the theological part, called the bramhŭnŭ;—and the gnanŭ, or philosophical kandŭ; beside which, many selections have been made from the védŭ by different sages. The author, as far as he has been able, has arranged the following treatises in this order; though he fears that some errors may have crept into his arrangement.

A Division of the Védŭ, containing (Ganŭ, Mŭntrŭ) Hymns, Prayers, &c.

Rig-védēēyŭ-sŭnghita,[s] part of the rig-védŭ.
Rig-védēēyŭng-pŭdŭng,[t] prayers, &c. from ditto.
Apŭstŭmbŭ-pŭdashtŭkŭ, prayers, &c. by Apŭstŭmbŭ, from ditto.
Arŭnyŭ-pŭnchŭkŭ, first prayers, &c. from ditto, in five parts.
Shŭtŭpŭt'hŭ, rules, prayers, &c. from ditto.
A comment on the rig-védŭ-chŭndŭ.
Yŭjoor-védŭ-sŭnghita, with a comment.

[s] The complete collection of prayers in each védŭ is called its sŭnghita.

[t] From pŭdŭ, a measure of verse.

Arŭnyŭ-ganŭ pŭddhŭtee, directions for chanting in forests, from the yŭjoor-védŭ.

Shooklŭ yŭjoosh-sŭnghita, part of the white yŭjoor-védŭ.

Shooklŭ-yŭjoosh-pŭdŭng, ditto.

Vajŭsŭnéyŭ-sŭnghita, ditto.

Krishnŭ-yŭjoosh-sŭnghita, prayers, &c. from the black yŭjoor-védŭ.

Krishnŭ-yŭjoosh-pŭdŭng, ditto.

Oitŭréyŭ-sŭnghita, a collection of prayers, &c. from the yŭjoor-védŭ.

Toittirēēyŭ-sŭnghita, from ditto.

Oudgatritwŭ, hymns from the samŭ-védŭ.

Arŭnyŭ-ganŭ,[u] ditto, to be chaunted in forests.

Oohŭ-ganŭ, ditto, to be sung with abstraction of thought.

Samŭ-védŭ-arŭnyŭ-ganŭ, ditto, to be chaunted in forests.

Pŭdŭ-stobhŭ, hymns from the samŭ-védŭ.

Mŭhanamna-pŭdŭng, from the samŭ-védŭ.

Samŭ-védŭ-oottŭrarchikŭ, the last mŭntrŭs of this védŭ.

Samŭ-védŭ-vishwŭ-ganŭ.

Stotrŭ-yŭgnŭka, hymns sung while the clarified butter is poured on the fire.

Ŭtiriktŭ-stotrŭ-yŭgnŭka, hymns from the samŭ-védŭ.

Prŭstotrŭ-yŭgnŭka, ditto.

Vrihŭn-mŭha-nandēēkŭ, prayers, &c. from ditto.

Sŭptŭ-ēēshŭ-stotrŭ-yŭgnŭka, seven divine hymns, from the samŭ-védŭ.

Ŭt'hŭrvŭ-védŭ-sŭnghita, prayers, &c. from the ŭt'hŭrvŭ.

The Bramhŭnŭ, or Theological Part of the Védŭ.

Rig-védŭ-bramhŭnŭ, and its comment.

Yŭjoor-védŭ-bramhŭnŭ, and its comment.

Samŭ-védŭ bramhŭnŭ.

Ŭt'hŭrvŭ-védŭ-bramhŭnŭ, and its comment.

[u] Ganŭ, a hymn or song.

Rig-védŭ-vidhanŭ[x]-vrihŭt, an explanation of the rig-védŭ-bramhŭnŭ.

Arshéyŭ-bramhŭnŭ, a part of the rig-védŭ.

Ŭgnee-bramhŭnŭ, rules for burnt sacrifices, from the rig-védŭ.

Madhyŭndinŭ-bramhŭnŭ, a part of the rig-védŭ, with a comment.

Bŭdhoo-grihŭ-prŭvéshŭnŭ-vidhee,[y] rules towards a bride, part of the rig-védŭ.

Rig-védanoo-vakhyŭ, a comment.

Nimbadityŭ, part of the rig-védŭ, with a comment,

Koondŭ-mundŭpŭ-vishŭyŭ, part of ditto.

Yŭgnŭ-prayŭshchittŭ-vivŭrŭnŭ[z]-shroutŭ, part of ditto.

Arŭrt'hisŭ-yŭgnŭka, part of ditto.

Nēētee mŭnjŭrēē-rig-védŭ, duties prescribed in this védŭ.

Nrisinghŭ-tapinēē, from the rig-védŭ, with a comment.

Prŭpat'hŭkŭ-grŭhŭ-kandŭ, part of the rig-védŭ.

Vishwŭjidŭtiratrŭ, instructions respecting two sacrifices known by the names vishwŭjit, and ŭtiratrŭ, from the yŭjoor-védŭ.

Gopalŭ-tapinee-mōōlŭ, a part of the yŭjoor-védŭ.

Yŭjoor-védŭ-sŭngskarŭ[a]-gŭnŭ-pŭtee.

Shōōnyŭ-pŭrishishtŭ-ahitagnee-shroutŭ, an appendix, on the duties of the sagnikŭ bramhŭns, from ditto.

Yŭgnŭ-tŭntrŭ-soodha-nidhee, part of the yŭjoor-védŭ.

Toittirēēyashtŭkŭ,[b] rules, &c. from the black yŭjoor-védŭ.

Toittirēēyŭ-bramhŭnŭ, rules from the yŭjoor-védŭ.

Védŭka-bramhŭnŭ, a part of the yŭjoor-védŭ.

Kénopitŭ-bramhŭnŭ, ditto.

Oitŭréyŭ-bramhŭnŭ, ditto, with a comment.

[x] Vidhanŭ, law. [y] Bŭdhoo, a wife; grihŭ, a house; prŭbéshŭnŭ, to enter; vidhee, a law. [z] Prayŭshchittŭ, atonement; vivŭrŭnŭ, account.

[a] Mr. Colebrooke has translated sŭngskarŭ, by the word sacrament.

[b] See a following paragraph on the divisions of the védŭ.

Bramhŭnŭ-pŭnchŭkŭ, with a comment.

Sŭvŭnŭ-kandŭ, rules respecting the closing ceremonies at sacrifices, from ditto.

Vishwŭ-prŭkashŭ, a part of the yŭjoor-védŭ.

Ŭgnishtomŭ-pŭddhŭtee, part of ditto.

Voishwanŭrēēyŭ-yŭgnŭka, part of ditto.

Koondŭ-dotŭ-sŭtēēkŭ,[c] part of ditto, on sacrificial pits, with a comment.

Sŭngskarŭ gunŭ-pŭtee, part of the yŭjoor-védŭ.

Eeshadhyayŭ, part of ditto, with a comment (bhashyŭ,)[d] and another on the bhashyŭ.

A comment on the Kŭrmŭ-prŭdēēpŭ, part of the yŭjoor-védŭ.

Triratrŭ-yŭgnŭka,[e] part of ditto.

Yŭgnŭkalakhyŭ-homŭ-pŭddhŭtee, ditto.

Dévŭ-yagnikŭ-bhashyŭ-yŭgnŭka, ditto.

Yŭgnŭ-tŭntrŭ-soodha-nidhee-kŭndŭ, ditto.

Yŭjoor-védŭ-bramhŭnŭ-bhashyŭ.

Samŭ-vidhanŭ-bramhŭnŭ, explanation of the bramhŭnŭ.

Sŭrvŭswŭ-bramhŭnŭ, forms from the samŭ-védŭ for the sacrifice called Sŭrvŭswŭ, in which the royal sacrificer offers all his wealth, and the taxes of his kingdom for six months

Chandogyŭ-bramhŭnŭ, rules from the samŭ-védŭ, with a comment on ditto.

Samŭ-védŭ-grŭhŭ-shantee, hymns, &c. for removing the influence of an evil planet.

Sōōryŭ-shŭtŭkŭ,[g] part of the samŭ-védŭ.

Arŭnēēyŭ, part of ditto.

Somŭ-sangikŭ pŭdhart'hŭ, instructions respecting sacrifices with the juice of the moon-plant, from the samŭ-védŭ.

[c] Sŭ, with; and tēēka, a comment. [d] Bhashyŭ signifies a comment by a divine sage; and tēēka, a comment by a human writer.

[e] Yŭgnŭ, a sacrifice. [f] Grŭhŭ, a planet. [g] Shŭtŭkŭ, a hundred.

Ŭgnishtomŭ-samŭ-yŭgnŭka, rules respecting a sacrifice called ŭgnishtomŭ.

Bramhŭnŭ-chŭndŭsee, rules for poetical measures.

Ŭt'hŭrvŭ-védŭ-mŭngŭlŭ-kandŭ, a part of this védŭ, termed the propitious, in opposition to those parts termed sanguinary.

Ŭt'hŭrvŭ-tapinēē, devotional forms[h] from the ŭt'hŭrvŭ-védŭ, with a comment.

Prayŭschittŭ-kŭndŭ, a part of the ŭt'hŭrvŭ-védŭ, relating to expiations.

Shroŭtŭ-yŭgnŭka, on the sacrifices commanded in the védŭ.

Vŭsŭ-bramhŭnŭ.

Bramhŭnŭ-pŭnjika, a directory regulating the times for different ceremonies.

Jotee, rules for sacrifices.

Prŭtishakhyŭ-sŭtēēkŭ, a comment on the shakhas of the védŭ.

Shiksha, rules for chanting the védŭ.

Apŭstŭmbŭ-bramhŭnŭ, rules by this sage.

Ŭtiriktŭ-yŭgnŭka, an appendix on sacrifices.

Oottŭrŭ-tapinēē-vivŭrŭnŭ.

Chŭndŭ, on the poetical measures of the védŭ.

Bramhŭnŭ-mŭntrŭ, theological instructions and prayers.

The Philosophical Treatises, or Oopŭnishŭds.

*Vrihŭdarŭnyŭkopŭnishŭd, a part of the rig-védŭ, with a bhashyŭ and tēēka.

Shwétashwŭtŭropŭnishŭd, ditto.

Yŭjoor-védopŭnishŭd.

[h] The oopasŭnŭ, partly devotional and partly philosophical, is another division of the védŭ; the devotional respects those parts which teach the worship of God in some visible form with the mind only.

*Oitŭréyopŭnishŭd, with a comment on ditto, and another on the bhashyŭ, from the black yŭjoor-védŭ.

Oitŭréyŭkarŭnyart'hopŭnishŭd, a part of the yŭjoor-védŭ.

* Eeshavashyopŭnishŭd, part of the yŭjoor-védŭ, with a comment on ditto (bhashyŭ,) and another on the bhashyŭ.

Varoonyoopŭnishŭd, ditto.

Nirooktŭ-gŭrbhopŭnishŭd, ditto.

* Kénopŭnishŭd, part of the samŭ-védŭ, with a comment on ditto, and another on the bhashyŭ.

* Chandogyoopŭnishŭd, a part of the samŭ-védŭ, with a bhashyŭ and tēēka.

Narayŭnopŭnishŭd, from the samŭ-védŭ.

* Toitirēēyopŭnishŭd, with a comment on ditto, and another on the bhashyŭ, from the ŭt'hŭrvŭnŭ.

* Kat'hŭkopŭnishŭd, with a comment on ditto, and another on the bhashyŭ, from the ŭt'hŭrvŭ-védŭ.

* Prŭshnopŭnishŭd, with a comment on ditto, and another on the bhashyŭ, from the ŭt'hŭrvŭ-védŭ.

* Mandookyopŭnishŭd, with a comment on ditto, and another on the bhashyŭ, from the ŭt'hŭrvŭ-védŭ.

* Mŭndŭkopŭnishŭd, with a comment on ditto, and another on the bhashyŭ, from the ŭt'hŭrvŭ-védŭ.

Ŭt'hŭrvŭnopŭnishŭd.

Bramhŭnopŭnishŭd, from the bramhŭnŭ of one of the védŭs, with a comment.

Sŭkŭlŭ-védopŭnishŭd, a philosophical treatise common to all the védŭs.

Ŭrŭ-oopŭnishŭd.

Sŭnghitopŭnishŭd.

The oopŭnishŭds are sixty-two in number, though many are comprised in a few leaves; of the ten which are chiefly studied in Bengal, because they contain matters of dispute between the sects who follow the six

dŭrshŭnŭs, and which are distinguished in the preceding list by a star, the Vrihŭdarŭnyŭkŭ and the Chandogyŭ only are of any length. "The proper meaning of oopŭnishŭd," says Mr. Colebrooke, "according to Shŭnkŭrŭ, Shayŭnŭ, and all the commentators, is divine science, or the knowledge of God: and, according to the same authorities, it is equally applicable to the theology itself, and to a book in which this science is taught."

Selections from the Védŭ, by different Sages.

Hirŭnyŭkéshee-sōōtrŭ-yŭgnŭka, part of the yŭjoor-védŭ.

Bramhŭnŭ-bhashyŭ, a comment on the bramhŭnŭ by Madhŭvŭ.[i]

A comment on the Mourŭ-padŭ, with a comment on ditto.

Kŭrmantŭ-sōōtrŭ-bhashyŭ-shroutŭ, a treatise on different ceremonies, with a comment.

Ŭgnishtomŭ-prŭyogŭ-shroutŭ-yŭgnŭka, a treatise on sacrifices.

Ugnishtomŭ-prŭyogŭ-yŭgnŭka, ditto.

Vishnoo-bhŭttee-shroutŭ-yŭgnŭka, on ditto, by Vishnoo-Bhŭttee.

Pratishakhyŭ-bhashyŭ, on the sakhas, by Oovŭtŭ.

Ragŭ vihingsŭnŭ-vrŭtŭ-nirnŭyŭ, on the subjugation of the passions.

Sōōtrŭ-pōōrvŭ-oottŭrŭ, the first and last sections of the védŭ-sōōtrŭs.

Ashwŭlŭyŭnoktŭ-vrittee-narayŭnēē, a treatise by Ashwŭlayŭnŭ.

Ashwŭlayŭnŭ-sōōtrŭ, an abridgment of the forms of the rig-védŭ by Ashwŭlayŭnŭ.

[i] Madhŭvŭ wrote a commentary on the whole védŭ, and is esteemed a very excellent writer.

Amplification of ditto (vrittee).

Apŭstŭmbŭ-védŭ-pŭribhasha, an explanatory preface by Apŭstŭmbŭ.

Apŭstŭmbŭ-prŭyogŭ, a treatise, by this sage.

Apŭstŭmbŭ-sōōtrŭ, a similar work, from the yŭjoor-védŭ.

Apŭstŭmbŭ-bhashyŭ, a comment on the preceding work by some sage.

Apŭstŭmbŭ-tēēka, a comment on the bhashyŭ, by a human writer.

Apŭstŭmbŭ-pŭdŭ-prŭt'hŭmŭ-shroutŭ, on different duties.

Apŭstŭmbŭ-sōōtrŭ-bhashyŭ-sŭtēēkŭ, the text, comment, and a comment on the latter.

Apŭstŭmbŭ-sōōtrŭ-dēēpika, a comment on the védŭ-illustrations of Apŭstŭmbŭ.

Boudhayŭnŭ-sōōtrŭ-shroutŭ-yŭgnŭka, prayers and instructions by Boudhayŭnŭ, from the rig-védŭ.

Boudhayŭnŭ-kŭlpŭ-bhashyŭ, a comment on Boudhayŭnŭ, and another on this comment.

An explanation of the prayers, &c. of the yŭjoor-védŭ, by the same sage.

Shroutŭ-yŭgnŭka, a collection of ditto, and a comment.

Boudhayŭnŭ-sōōtrŭ-shroutŭ-yŭgnŭka, a treatise by this sage.

Boudhayŭnŭ-kŭlpŭ-bhashyŭ-vivŭrŭnŭ, another on the védŭ-kŭlpŭs.

Boudhayŭnēēyŭ-shoolkŭ-mēēmangsa. Mēēmangsa signifies a decision after weighing evidence on both sides.

Boudhayŭnēēyŭ-shoolkŭ-mēēmangsa-shroutŭ-yŭgnŭka.

Yŭtee-sŭngskarŭ-nirnŭyŭ, initiatory forms for a dŭndēē.

Adhanŭ-nirnŭyŭ, rŭles for sacrificing.

Lŭghoo-pŭdmŭ-nabhee, a brief treatise by Pŭdmŭ-Nabhee.

Pŭrŭshooramee-pŭddhŭtee, a treatise by Pŭrŭshooramŭ.

Bhŭvŭ-swamee-bhashyŭ, a comment by Bhŭvŭ-swamee.

Kŭlpŭ-vakhya, account of the védŭ-kŭlpŭs.

Roodrŭ-pŭddhŭtee, a treatise by Roodrŭ.

Samŭ-védŭ-prŭyogŭ, rules from this védŭ.

Grihyŭ-sōōtrŭ, the duties of particular classes of bramhŭns, with a comment.

Yŭgnŭ-sōōtrŭ-karika, rules for sacrifices versified.

Kandanookrŭmŭ-mōōlŭ, text of a treatise on sacrifices, with a comment on ditto (bhashyŭ) and a comment on the bhashyŭ.

Sŭrvŭtomookhŭ-sōōtrŭ-yŭgnŭ, a collection of prayers, maxims, &c.

Katyayŭnŭ-sōōtrŭ-pŭddhŭtee, an abridgment of the forms of the samŭ-védŭ.

A comment on ditto (vyakhya).

Chŭndogŭ-pŭrishishtŭ, a selection from the samŭ-védŭ with a comment.

Samŭ-védŭ-chŭndogŭ-sōōtrŭ, axioms from the samŭ-védŭ.

Samŭ-védŭ-gobhilŭ-sōōtrŭ. Gobhilŭ was a considerable writer in the samŭ.

Samŭ-védatiriktŭ-shroutŭ-yŭgnŭka, an appendix to the samŭ-védŭ.

Poochŭ-sōōtrŭ. Sōōtrŭ is explained by Paninee, as a lucid interpretation in the fewest words.

Chŭndrŭ-chōōrēē-shroutŭ-yŭgnŭka, a collection from the védŭ, by Chŭndrŭ-chōōrŭ.

Yŭjoor-védŭ-vishwŭ-prŭkashŭ, explanation of the yŭjoor-védŭ.

Sankhyayŭnŭ-sōōtrŭ, from the yŭjoor védŭ, by Sankhyayŭnŭ, with a comment.

Somŭ-sōōtrŭ-shroutŭ, rules for sacrificing with the juice of the moon-plant.

Rig-védŭ-narayŭnēēyŭ, a work by Védŭ-vyasŭ.

Rig-védanookrŭmŭnika, a table of contents, with a comment.

Dhōōrttŭ-swamee-bhashyŭ-vrittee, a comment by Dhōōrttŭ.

Dhoorttŭ-swamee-bhashyŭ-sŭtēēkŭ, another.

Yŭgnŭ-sōōtrŭ-karika, on sacrifices.

Kŭpŭrdee-swamee-bhashyŭ, a comment on ditto by Kŭpŭrdee.

Kandanookrŭmŭ-mōōlŭ-bhashyŭ-vivŭrŭnŭ, text, comment, and explanation.

Pŭshoo-bŭndhŭ-prŭyogŭ-bhashyŭ, rules for binding animals for sacrifice.

Prŭyogŭ-sarŭ-yŭgnŭka-shroutŭ, the essence of the prŭyogŭs.

Bhŭvŭ-swamee-kŭlpŭ-vivŭrŭnŭ-yŭgnŭka, on the védŭkŭlpŭs.

Bhavee-prayŭshchittŭ-prŭyogŭ-yŭgnŭka, rules for atonements for expected offences.

Soumŭ-prŭyogŭ-yŭgnŭka, on sacrifices with the juice of the moon-plant.

Sŭrvŭtomookhŭ-sōōtrŭ-yŭgnŭ, on the first ceremonies at sacrifices.

Dŭrshŭpournŭ-masŭ-prŭyogŭ-krŭmŭ-yŭgnŭka, on sacrifices at the full and new moon.

Nirooktŭ, an explanation of difficult and obscure texts.

Nirooktŭ-dēēpŭnee, a comment on the above.

Nighŭntŭ, a glossary.

SECT. III.

Difficulties in obtaining the Hindoo Shastrŭs; Existence of the Védŭs proved;—profound Reverence for these Treatises.

The difficulties attending first attempts to obtain from the bramhŭns a knowledge of their shastrŭs, were no doubt very great. I have been informed, that the endeavours of Sir William Jones, and others, were at first

every where resisted. This will not appear wonderful, when it is considered, that the shastrŭs denounce the heaviest penalties on a bramhŭn who shall teach the knowledge of the sacred books to persons of low cast. Yet this reserve has at length been so completely overcome by the perseverance, influence, and the gold of Europeans, that the bramhŭns will now, without the slightest hesitation, sell or translate the most sacred of their books, or communicate all they know of their contents. The difficulty lies more in the scarcity and obscurity of these works, than in the scrupulosity of the bramhŭns, their guardians.

Though it is a fact, that no person at present in existence has seen the whole védŭ, yet there can be no reasonable doubt of the existence of these treatises, nor of their being divided into four parts, called the rik, the yŭjoosh, the samŭ, and the ŭt'hŭrvŭ.[k] Distinct portions, evidently belonging to each of these four divisions, are in the hands of Europeans, by whom they have been identified, and their contents in some degree examined. Mr. Colebrooke, in his very learned essay on the védŭ, has completely established this point by powerful arguments, and by giving us large extracts from their contents. Indeed, it seems, that by this essay he has laid public curiosity so completely asleep, that if a translation of the four védŭs were to be published, the translator would hardly find readers sufficient to reimburse him for his trouble.

It is well known, that the bramhŭns have more reve-

k "It appears," says Mr. Colebrooke, "that the rik, yŭjoosh, and samŭ, are three principal portions of the védŭ; that the ut'hŭrvŭnŭ is commonly admitted as a fourth; and that divers mythological poems, entitled itihasŭ and pooranŭs, are reckoned a supplement, and as such, constitute a fifth védŭ."

rence for the védŭ than for any other of the shastrŭs.[l] Two or three causes may be assigned for this: they are at present little known, and ignorance, in this case, is no doubt the mother of devotion;—they are declared to be the peculiar inheritance of bramhŭns, and are kept from the lower casts, so that a shōōdrŭ cannot hear any part of them repeated without incurring guilt;—they are supposed to be the source of all the shastrŭs: every thing, it is said, is to be found in the védŭ;—they claim an inscrutable antiquity;—many believe them to have proceeded immediately from the mouth of God; the védantŭ writers say, "the self-evident word proceeding out of the mouth of God—this is the védŭ."

SECT. IV.

The Védŭ written by human Authors;—to whom first taught.

When we look, however, into the védŭ itself, we find the names of many of the writers: "hence, says Mr. Colebrooke,[m] "the names of the respective authors of each passage are preserved in the ŭnookrŭmŭnika, or explanatory table of contents, which has been handed down with the védŭ itself, and of which the authority is unquestioned.[n]

[l] On this subject, a friend observes, "Perhaps much of this may appear more rational, if we consider the word védŭ as signifying knowledge, or true ideas, or philosophy in general, and not the books called védŭ."

[m] The author does not conceive, that there is much necessity for making an apology, except to Mr. Colebrooke himself, for the use he has made of his essay in this and the next sheet;—his readers, he doubts not, will be really gratified by the assistance thus obtained for procuring a correct idea of these writings, which have excited such a profound attention.

[n] "It appears from a passage in the Vijŭyŭvilasŭ, as also from the Védŭdēēpŭ, or abridged commentary on the Vajŭsŭnéyēē, as well as from the index itself, that Katyayŭnŭ is the acknowledged author of the index to the white yujoosh; that of the rig-védŭ is ascribed by the commentator to the same Katyayŭnŭ, the pupil of Shounŭkŭ."

According to this index, Vishwamitrŭ is author of all the hymns contained in the third book of the rig-védŭ; as Bhŭrŭdwajŭ is, with rare exceptions, the composer of those collected in the sixth book; Vŭshisht'hŭ, in the seventh; Gritsŭmŭdŭ, in the second; Vamŭ-dévŭ, in the fourth; and Boodhŭ° and other descendants of Ŭtree, in the fifth. But in the remaining books of this védŭ, the authors are more various; among these, besides Ŭgŭstyŭ, Kŭshyŭpŭ, son of Mŭrēēchee, Ŭngirŭs, Jŭmŭdŭgnee, son of Bhrigoo, Pŭrashŭrŭ, father of Vyasŭ, Gotŭmŭ and his son Nodhŭs, Vrihŭspŭtee, Narŭdŭ and other celebrated Indian sages, the most conspicuous are Kŭnwŭ and his numerous descendants, Médhatit'hee, &c.; Mŭdhoochŭndŭs and others among the posterity of Vishwamitrŭ; Shoonŭshéphŭ, son of Ŭjigŭrtŭ; Kootsŭ, Hirŭnyŭstōōyŭ, Sŭvyŭ, and other descendants of Ŭngirŭs; besides many other sages, among the posterity of personages above-mentioned.

"It is worthy of remark, that several persons of royal birth (for instance, five sons of king Vrihŭngir, and Trŭyyŭroonŭ and Trŭsŭdŭshyoo, who were themselves kings) are mentioned among the authors of the hymns which constitute the rig-védŭ: and the text itself, in some places, actually points, and in others obviously alludes, to monarchs, whose names are familiar in the Indian heroic history.

"The sixth hymn of the eighteenth chapter of the first book, is spoken by an ascetic named Kakshēēvŭt, in praise of the munificence of Swŭnuyŭ, who had conferred immense gifts on him.

° "First of the name, and progenitor of the race of kings called children of the moon."

"The next hymns applaud the liberality of the kings Vibhindoo, Pŭkŭst'hŭmŭn (son of Koorŭyanŭ), Kooroongŭ, Kŭsoo (son of Chédee) and Tirindira (son of Pŭrŭshoo), who had severally bestowed splendid gifts on the respective authors of these thanksgivings. In the third chapter of the same book, the seventh hymn commends the generosity of Trŭsŭdŭshyoo, the grandson of Mandhatree. The fourth chapter opens with an invocation containing praises of the liberality of Chitrŭ; and the fourth hymn of the same chapter celebrates Vŭroo, son of Soosamŭn.

"Among other hymns by royal authors, in the subsequent chapters of the tenth book of the sŭnghita, I remark one by Mandhatree, son of Yoovŭnashwŭ; and another by Shivee, son of Ooshēēnŭrŭ, a third by Vŭsoomŭnŭs, son of Rohidŭshwŭ, and a fourth by Prŭtŭrdŭnŭ, son of Divodasŭ, king of Kashēē."

Some parts of the védŭ are ascribed to divine persons, and even to the one Brŭmhŭ, under different names. Where the author was unknown, the compiler probably gave to that part or section a divine origin, yet it cannot be doubted, that the whole of the védŭ was written by the persons who were called moonees.

"Vyasŭ, having compiled and arranged the scriptures, theogonies, and mythological poems, taught the several védŭs to as many disciples: viz. the *rik* to Poilŭ; the *yŭjoosh* to Voisŭmpayŭnŭ, and the *samŭ* to Joiminee; as also the *ŭt'hŭrvŭnŭ* to Soomŭntoo, and the itihasŭ and pooranŭs to Sōōtŭ. These disciples instructed their respective pupils, who becoming teachers in their turn, communicated the knowledge to their own disciples; until,

at length, in the progress of successive instruction, so great variations crept into the text, or into the manner of reading and reciting it, and into the no less sacred precepts for its use and application, that eleven hundred different schools arose.

" Poilŭ taught the *rig-védŭ*, or Bŭhvrich, to two disciples Bŭhkŭlŭ and Indrŭprŭmŭtee. The first, also called Bŭhkŭlee, was the editor of a sŭnghita, or collection of prayers; and a sakha, bearing his name, still subsists: it is said to have first branched into four schools; afterwards into three others. Indrŭprŭmŭtee communicated his knowledge to his own son Mŭndookéyŭ, by whom a sŭnghita was compiled: and from whom one of the sakhas has derived its name. Védŭ-mitrŭ, surnamed Shakŭlyŭ, studied under the same teacher, and gave a complete collection of prayers: it is still extant; but is said to have given origin to five varied editions of the same text. The two other and principal sakhas of the rich are those of Ashwŭlayŭnŭ and Sankhya-yŭnŭ, or perhaps Kousheētŭkēē; but the Vishnoo pooranŭ omits them, and intimates, that Shakŭpōōrnee, a pupil of Indrŭprŭmŭtee, gave the third varied edition from this teacher, and was also the author of the Nirooktŭ: if so, he is the same with Yaskŭ.

" The *yŭjoosh*, in its original form, was at first taught by Voishŭmpayŭnŭ to twenty-seven pupils. The white yŭjoosh was taught by Yagnŭwŭlkyŭ to fifteen pupils, who founded as many schools. The most remarkable of which are the sakhas of Kŭnwŭ and Madhyŭndinŭ; and, next to them, those of the Javalŭs, Boudhayŭnŭs, and Tapŭnēēyŭs. The other branches of the yŭjoosh seem to have been arranged in several classes. Thus the Chŭrŭkŭs, or students of a sakha, so denominated from the teacher of it, Chŭrŭkŭ, are stated as including ten sub-

divisions: among which are the Kŭt'hŭs, or disciples of Kŭt'hŭ, a pupil of Voishŭmpayŭnŭ; as also the Shwétashwŭtŭrŭs, Oopŭmŭnyŭvŭs, and Moitrayŭnēēyŭs: the last mentioned comprehends seven others. In like manner, the Toittirēēyŭkŭs are, in the first instance, subdivided into two, the Oukhyéyŭs and Chandikéyŭs; and these last are again subdivided into five, the Apŭstŭmbēēyŭs, &c. Among them, Apŭstŭmbŭ's sakha is still subsisting; and so is Atréyŭ's, among those which branched from Ookhŭ: but the rest, or most of them, are become rare, if not altogether obsolete.

" Soomŭntoo, son of Joiminee, studied the *samŭ-védŭ*, or Chandogyŭ, under his father: and his own son, Sookŭrmŭn, studied under the same teacher, but founded a different school; which was the origin of two others, derived from his pupils, Hirŭnyŭnabhŭ and Poushpinjee, and thence branching into a thousand more.

" The *ŭt'hŭrvŭ-védŭ* was taught by Soomŭntoo, to his pupil Kŭbŭnd'hŭ, who divided it between Dévŭdŭrshŭ and Pŭt'hyŭ. The first of these has given name to the sakha stiled Dévŭdŭrshēē; as Pippŭladŭ, the last of his four disciples, has, to the sakha of the Poippŭladees. Another branch of the ŭt'hŭrvŭnŭ derives its appellation from Sounŭkŭ, the third of Pŭt'hyŭ's pupils. The rest are of less note.

SECT. V.

Divisions of each Védŭ.

" The védŭs are a compilation of prayers, called mŭntrŭs; with a collection of precepts and maxims, entitled

bramhŭnŭ; from which last portion, the oopŭnishŭd is extracted. The prayers are properly the védŭs, and apparently preceded the bramhŭnŭ. The whole of the Indian theology is professedly founded on the oopŭnishŭds. The several sŭnghitas, or collections of prayers, in each védŭ, constitute the sakhas or branches of each védŭ. Tradition, preserved in the pooranŭs, reckons sixteen sŭnghitas of the rig-védŭ: eighty-six, of the yŭjoosh: or, including those which branched from a second revelation of this védŭ, a hundred and one; and not less than a thousand of the samŭ-védŭ; besides nine of the ŭt'hŭrvŭnŭ. But treatises on the study of the védŭ reduce the sakhas of the rich, to five; and those of the yŭjoosh, including both revelations of it, to eighty-six.

" The collection of prayers in the *rig-védŭ* is divided into eight parts (chŭndŭ); each of which is subdivided into as many lectures (ŭdhyayŭ). Another mode of division also runs through the volume; distinguishing ten books (mŭndŭlŭ), which are subdivided into more than a hundred chapters (ŭnoovakŭ), and comprise a thousand hymns or invocations (sōōktŭ). A further subdivision of more than two thousand sections (vŭrgŭ) is common to both methods: and the whole contains above ten thousand verses, or rather stanzas, of various measures.

" The *white yujoosh* is the shortest of the védŭs; so far as respects the first and principal part, which comprehends the mŭntrŭs. The sŭnghita, or collection of prayers and invocations, belonging to this védŭ, is comprised in forty lectures (ŭdhyayŭ), unequally subdivided into numerous short sections (kŭndika); each of which, in general, constitutes a prayer or mŭntrŭ. It is also divided, like the

rig-védŭ, into ŭnoovakŭs, or chapters. The number of ŭnoovakŭs, as they are stated at the close of the index to this védŭ, appears to be two hundred and eighty-six: the number of sections or verses, nearly two thousand (or exactly 1987). But this includes many repetitions of the same text in divers places. The lectures are very unequal, containing from thirteen to a hundred and seventeen sections (kŭndika). The *black yujoosh* is more copious (I mean, in regard to mŭntrŭs), than the white yŭjoosh, but less so than the rig-védŭ. Its sŭnghita, or collection of prayers, is arranged in seven books (ŭshtŭkŭ or kandŭ), containing from five to eight lectures or chapters (ŭd'h-yayŭ, prŭsnŭ or prŭpatŭkŭ). Each chapter, or lecture, is subdivided into sections (ŭnoovakŭ), which are equally distributed in the third and sixth books, but unequally in the rest. The whole number exceeds six hundred and fifty.

"Not having yet obtained a complete copy of the *samŭ védŭ*, or of any commentary on it, I can only describe it imperfectly from such fragments as I have been able to collect. A principal, if not the first, part of the samŭ-védŭ is that entitled Archikŭ. It comprises prayers, here arranged, as appears from two copies of the Archikŭ,[p] in six chapters (prŭpat'hŭkŭ) subdivided into half chapters, and into sections (dŭshŭtēē); ten in each chapter, and usually containing the exact number of ten verses each. The same collection of prayers, in the same order, but prepared for chanting, is distributed in seventeen chapters, under the title of the Gramŭgéyŭ-ganŭ.—Another portion of the samŭ-védŭ, arranged for chanting,

[p] "One of them dated nearly two centuries ago, in 1672 Sŭmvŭt. This copy exhibits the further title of Chandŭsēē sŭnghita."

bears the title of Arŭnyŭ-ganŭ. Three copies of it,[q] which seem to agree exactly, exhibit the same distribution into three chapters, which are subdivided into half chapters, and decades or sections, like the Archikŭ abovementioned.[r] But I have not yet found a plain copy of it, divested of the additions made for guidance in chanting it. The additions here alluded to, consist in prolonging the sounds of vowels, and resolving diphthongs into two or more syllables, inserting likewise, in many places, other additional syllables, besides placing numerical marks for the management of the voice. Some of the prayers, being subject to variation in the mode of chanting them, are repeated, once or oftener, for the purpose of showing these differences; and, to most, are prefixed the appropriate names of the several passages.—Under the denomination of bramhŭnŭ, which is appropriated to the second part, or supplement of the védŭ, various works have been received by different schools of the samŭ-védŭ.[s] Four appear to be extant; three of which have been seen by me either complete or in part. One is denominated Shŭrvingshŭ; probably from its containing twenty-six chapters. Another is called Ŭdbhōōtŭ, or, at greater length, Ŭdbhōōtŭ-bramhŭnŭ. The only portion which I have yet seen of either has the appearance of a fragment, and breaks off at the close of the fifth chapter. The best

q "The most ancient of those in my possession, is dated nearly three centuries ago, in 1587 Sŭmvŭt."

r "This Arŭnyŭ comprises nearly three hundred verses (samŭn), or exactly 290. The Archikŭ contains twice as many, or nearly 600."

s "Sir Robert Chambers's copy of the samŭ-védŭ comprised four portions entitled Ganŭ, the distinct names of which, according to the list received from him, are Viganŭ, Arna, Végŭnŭ, Ooganŭ and Oohyŭ-ganŭ. The first of these I suspect to be the Arŭnyŭ, written in that list Arna; the last seems to be the same with that which is in my copy denominated Oohŭ-ganŭ."

known among the bramhŭns of the samŭ-védŭ is that entitled Tandyŭ. The Chandogyŭ, its principal oopŭnishŭd, which is one of the longest and most abstruse compositions, contains eight chapters (prŭpatŭkŭs), apparently extracted from some portion of the bramhŭnŭ, in which they are numbered from three to ten. The first and second, not being included in the oopŭnishŭd, probably relate to religious ceremonies. The chapters are unequally subdivided into paragraphs or sections; amounting, in all, to more than a hundred and fifty. A great part of the Chandogyŭ is in a didactic form: including, however, like most of the other oopŭnishŭds, several dialogues.

"The sŭnghita, or collection of prayers and invocations belonging to the *ŭt'hŭrvŭnŭ*, is comprised in twenty books (kandŭ), subdivided into sections (ŭnoovakŭ), hymns (sooktŭ), and verses (rich). Another mode of division by chapters (prŭpatŭkŭ) is also indicated. The number of verses is stated at 6015: the sections exceed a hundred; and the hymns amount to more than seven hundred and sixty. The number of chapters is forty nearly. The most remarkable part of the ŭt'hŭrvŭ-védŭ consists of theological treatises, entitled oopŭnishŭds, which are appendant on it. They are computed at fifty-two: but this number is completed by reckoning, as distinct oopŭnishŭds, different parts of a single tract. Four such treatises, comprising eight oopŭnishŭds, together with six of those before described as appertaining to other védŭs, are perpetually cited in dissertations on the védantŭ. Others are either more sparingly, or not at all, quoted."

SECT. VI.

Subjects treated of in the Védŭ.

The subjects treated of in the védŭ are so numerous, that it is difficult to give an analysis of them in a small compass: Hymns, addressed to the gods; to kings in praise of their munificence;[t] prayers, to insure a long and happy life;—ceremonies, to be performed by a secular person;—rites, enjoined to hermits and ascetics;—prayers or incantations, adapted to sacrifices, or to be addressed to the firmament, to fire, the sun, the moon, water, air, the spirits, the atmosphere, the earth, &c.; and to be used at the sacrifice of a horse for obtaining universal empire;—dialogues on different subjects,—incantations, for preservation from poison, for the destruction of enemies, &c.;—accounts of sacrifices performed by kings;—of ceremonies, performed at the consecration of kings; at oblations to the manes; and on the full and change of the moon, &c.; description of the rewards resulting from entertaining an officiating bramhŭn;—method of consecrating perpetual fire;—the ceremony called ŭgnishtomŭ, including that of drinking the juice of the acid asclepias.

"Prayers, employed at solemn rites called yŭgnŭs," says Mr. Colebrooke, "have been placed in the three principal védŭs: those which are in prose are named yŭjoosh; such as are in metre, are denominated rich; and some, which are intended to be chanted, are called samŭn: and these names, as distinguishing different por-

[t] "The eighth book of the rig védŭ contains a hymn written by a king, in praise of his own munificence towards a sage whose incantations had restored him to manhood, after he had been metamorphosed into a woman; and strains of exultation uttered by his wife on the occasion."

tions of the védŭs, are anterior to their separation in Vyasŭ's compilation. But the ŭt'hŭrvŭnŭ, not being used at the religious ceremonies above-mentioned, and containing prayers employed at lustrations, at rites conciliating the deities, and as imprecations on enemies, is essentially different from the other védŭs; as is remarked by the author of an elementary treatise on the classification of the Indian sciences.

"Each védŭ consists of two parts, denominated the mŭntrŭs and the bramhŭnŭs; or prayers and precepts. The complete collection of the hymns, prayers, and invocations, belonging to one védŭ, is entitled its sŭnghita. Every other portion of Indian scripture is included under the general head of divinity (brahmŭnŭ). This comprises precepts, which inculcate religious duties; maxims, which explain those precepts; and arguments, which relate to theology. But, in the present arrangement of the védŭs, the portion, which contains passages called bramhŭnŭs, includes many which are strictly prayers or mŭntrŭs. The theology of the Indian scripture, comprehending the argumentative portion entitled the védantŭ, is contained in tracts denominated oopŭnishŭds; some of which are portions of the brahmŭnŭ, properly so called; others are found only in a detached form; and one is a part of a sŭnghita itself.

"The sŭnghita of the *rig-védŭ* contains mŭntrŭs or prayers, which, for the most part, are encomiastic; as the name of the rig-védŭ implies."[u]

[u] "The mŭntrŭs or prayers of the rig-védŭ are, for the most part, encomiastic, as the name of this védŭ implies, *rich* to *laud;* properly signifying any prayer or hymn, in which a deity is praised. As those are mostly in verse, the term becomes also applicable to such passages of any védŭ, as are

"The *yŭjoor-védŭ* relates chiefly to oblations and sacrifices, as the name itself implies.[x] The first chapter, and the greatest part of the second, contain prayers adapted for sacrifices at the full and change of the moon: but the six last sections regard oblations to the manes. The subject of the third chapter is the consecration of a perpetual fire, and the sacrifice of victims; the five next relate chiefly to a ceremony called ŭgnishtomŭ, which includes that of drinking the juice of the acid asclepias. The two following relate to the vajŭpéyŭ and rajŭsōōyŭ; the last of which ceremonies involves the consecration of a king. Eight chapters, from the eleventh to the eighteenth, regard the sanctifying of sacrificial fire; and the ceremony, named Soutramŭnee, which was the subject of the last section of the tenth chapter, occupies three other chapters from the nineteenth to the twenty-first. The prayers to be used at an ŭshwŭmédhŭ, or ceremony emblematic of the immolation of a horse and other animals, by a king ambitious of universal empire, are placed in four chapters, from the twenty-second to the twenty-fifth. The two next are miscellaneous chapters; the Soutramŭnee and ŭswŭmédhŭ are completed in two others; and the poorooshŭ-médhŭ, or ceremony performed as a type of the allegorical immolation of Narayŭnŭ, fills the thirtieth and thirty-first chapters. The three next belong to the Sŭrvŭmédhŭ, or prayers and oblations for universal success. A chapter follows on the Pitree-médhŭ, or obsequies in

reducible to measure according to the rules of prosody. The first védŭ, in Vyasŭ's compilation, comprehending most of these texts, is called the rig-védŭ; or, as expressed in the commentary on the Index, 'because it abounds with such texts (rich).'"

[x] "Yŭjoosh is derived from the verb yŭj, to worhip or adore. Another etymology is sometimes assigned: but this is most consistent with the subject; viz. (yŭgnŭ) sacrifices, and (homŭ) oblations to fire."

commemoration of a deceased ancestor: and the five last chapters contain such passages of this vèdŭ, as are ascribed to Dŭdhyŭk, son or descendant of Ŭt'hŭr-vŭn: four of them consist of prayers applicable to various religious rites, as sacraments, lustrations, penance, &c. and the last is restricted to theology. The first section (ŭnoovakŭ), of the black yŭjoosh, in this collection of prayers, corresponds with the first section (kŭndika) in the white yŭjoosh; but all the rest differ; and so does the arrangement of the subjects. Many of the topics are indeed alike in both védŭs, but differently placed, and differently treated. Thus the ceremony called rajŭsōōyŭ occupies one kandŭ, corresponding with the eight prŭshnŭ of the first book (ŭshtŭkŭ;) and is preceded by two kandŭs relative to the vajŭpéyŭ, and to the mode of its celebration, which occupy fourteen sections in the preceding prŭshnŭ. Consecrated fire is the subject of four kandŭs, which fill the fourth and fifth books. Sacrifice (ŭdhwŭrŭ) is noticed in the second and third lectures of the first book, and in several lectures of the sixth. The subject is continued in the seventh and last book; which treats largely on the Jyotishtomŭ, including the forms of preparing and drinking the juice of acid asclepias. The ŭshwŭ-médhŭ, nree-médhŭ, and pitree-médhŭ, are severally treated of in their places; that is, in the collection of prayers, and in the second part of this védŭ. Other topics, introduced in different places, are numerous; but it would be tedious to specify them at large.

" A peculiar degree of holiness seems to be attached, according to Indian notions, to the *samŭ-védŭ*; if reliance may be placed on the inference suggested by the etymology of its name, which indicates, according to the deri-

vation[y] usually assigned to it, the efficacy of this part of the védŭs in removing sin. The prayers belonging to it are, as before observed, composed in metre, and intended to be chanted; and their supposed efficacy is apparently ascribed to this mode of uttering them.

"The *ŭthŭrvŭ-védŭ*, as is well known, contains many forms of imprecation for the destruction of enemies. But it must not be inferred, that such is the chief subject of that védŭ; since it also contains a great number of prayers for safety and for the averting of calamities: and, like the other védŭs, numerous hymns to the gods, with prayers to be used at solemn rites and religious exercises, excepting such as are named yŭgnŭ."

SECT. VII.

Method of reading the Védŭ.

"In a regular perusal of the védŭ, which is enjoined to all priests, and which is much practised by Marhatas and Ṭelingas, the student or reader is required to notice, especially, the author, subject, metre, and purpose of each mŭntrŭ or invocation. To understand the meaning of the passage is thought less important.[z] The institutors of the Hindoo system have indeed recommended the study of the sense; but they have inculcated with equal stre-

[y] "From the root sho, convertible into so, and sa, and signifying 'to destroy.' The derivative is expounded as denoting something 'which destroys sin."

[z] It was not, I dare say, because the bramhŭns were ashamed of the védŭs, that they taught students to regard the meaning of a passage as of less importance than to know the author, the metre, and the purpose of each incantation: but, in giving such advice, surely their ideas of the importance of the meaning of their most sacred books must have been very low.

nuousness, and more success, attention to the name of the rishee or person, by whom the text was first uttered, the deity to whom it is addressed, or the subject to which it relates, and also its rhythm or metre, and its purpose, or the religious ceremony at which it should be used. Accordingly the védŭ is recited in various superstitious modes: word by word, either simply disjoining them, or else repeating the words alternately, backwards and forwards, once or oftener. Copies of the rig-védŭ and yŭjoosh (for the samŭ-védŭ is chanted only) are prepared for these and other modes of recital, and are called pŭdŭ, krŭmŭ, jŭta, ghŭnŭ, &c. But the various ways of inverting the text are restricted, as it should appear, to the principal védŭs; that is, to the original editions of the rig-védŭ and yŭjoosh: while the subsequent editions, in which the text, or the arrangement of it, is varied, being therefore deemed subordinate sakhas, should be repeated only in a simple manner."

SECT. VIII.—*Specimens of the Hymns of the Samŭ-védŭ*,

From the Arŭnyŭ-ganŭ.

"Possessed of innumerable heads, innumerable eyes, innumerable feet, Brŭmhŭ fills the heavens and the earth; he is whatever was, whatever will be; he is separate from all; in this separate state he exists in a three-fold form above the universe, the fourth part is transfused through the world; he is therefore called the Great Being; his command is as the water of life; from him proceeded the Viratŭ-poorooshŭ;[a] he is the source of universal motion; he is

[a] "The Shrēē-bhagŭvŭtŭ and several pooranŭs thus describe what is here called the Viratŭ-poorooshŭ, viz. the whole universe existing as the body of the deity; in which he dwells as the animating soul;—The upper part of

not separate from the universe; he is the light of the moon, of the sun, of the fire, of the lightning, and of all

his thighs form the earth; his navel the firmament; his breast, the heavens; the higher parts of his body, the heavens of the rishees; the back of his shoulders, the heaven of the pitrees; his neck, the heaven of those who were the most rigid ascetics; his head, the heaven of Brŭmha; his breach, the first of the regions below the earth; his thighs the second region; his knees, the third; his legs, the fourth; his ancles, the fifth; the surface of his feet, the sixth; the soles of his feet, patalŭ, or the world of snakes. His mouth, words, (the védŭ) fire and its regent, the seven principles of bodies, and the rules of verse: his tongue, burnt-offerings, food, the water of life, water, and the regent of the waters; his nose, the five breaths, the regent of air, scents; his eyes, every shining substance, the sun and moon; his brows, the evening; his ears, the ten regions and their regents, also vacuum and sound; his whole body, the excellent part of every thing on earth; his skin, contact, sacrifices and offerings; the hair of his body, the trees, grasses, &c.; the hair of his head, the clouds; his beard, the lightning; his nails, the metals; his arms, the guardians of the regions; his feet, prayer, and preservation; his penis, children, &c.; his anus, death, injury, hell; his left side, ignorance, and irreligion; his veins, the male and female rivers; his bones, the mountains; his belly, the sea that surrounds the earth; his mind, religion, Brŭmha, and Shivŭ; his heart, the rishees, Vishnoo, and true wisdom; his favour, religion; his frown, irreligion. In short, Brŭmha, Shivŭ, the gods, the titans, precious stones, men, serpents, birds, beasts, creeping things, the ŭpsŭrŭs, the dŭkshŭs, the rakshŭsŭs, the bhōōtŭs, the siddhŭs, whatever passes through the waters, dwells in the earth, or flies in the air, the planets, stars, the clouds, thunder, lightning, and all that composes the visible universe, are parts of the Viratŭ-poorooshŭ.—*How strikingly does this agree with a Fragment by Epictetus, lately found in Herculaneum:* "Chrysippus, referring every thing to Jupiter, maintains, that the world is as it were an animated body, and that God is the governing power, and the soul of the whole; that the world is one of the intelligent principles, governing in common with gods and men. Diogenes, the Babylonian, also, in his book concerning Minerva, asserts, that the world is the same with Jove, and that it comprehends that divinity as the body of man does his soul. All the followers of Zeno, therefore, if they have left us any gods at all, as some of them have left none, and others have taken away many, say, that God is one; or, in other words, the universe and its soul; and those who allow a plurality, vary in their statements, being aware, that, if they affirmed the existence of one God only, they might be traduced before the multitude as destroying the gods, by allowing only one universal deity and not several,

that shines; the védŭ is the breath of his nostrils; the primary elements are his sight; the agitation of human affairs is his laughter; his sleep, is the destruction of the universe; in different forms he cherishes the creatures, as, in the form of fire, he digests their food; in the form of air, he preserves them in existence; in the form of water, he satisfies them; in the form of the sun, he assists them in the affairs of life, and in that of the moon, he refreshes them with sleep; the progression of time, forms his footsteps; all the gods are to him as sparks from fire. In the form of fire,[b] he cherishes the gods;[c]—therefore I bow to Him, who is the universe; to the gods who dwell in heaven, I bow; to the gods who dwell in space, I bow; to the gods on earth, I bow; to the regent of waters, I bow; to the gods who guard the regions, I bow."

"Brŭmhŭ is the life of life, mind of mind, sight of sight; he dwells in the centre of light; he without eyes, sees whatever was, is, or shall be; without hands or feet, he holds every thing, and executes his purposes with the rapidity of lightning; without the appropriate members, he hears and tastes of every thing; becoming the cultiva-

much less all those who are generally held in estimation: while we assert the existence not only of the gods worshipped by the Greeks, but also of many more. Besides, they have not thought fit to leave even those, respecting whom they agree with us, in a form like that in which they are universally worshipped: for they admit no gods in the resemblance of men, but only the air, and the winds, and the æther; so that I should confidently assert, that they are more reprehensible than even Diagoras: for he has treated the gods with levity almost, but has not directly attacked them, as Aristoxenus has observed in the customs of the Mantinean; and in his poetry, he remarks Diagoras has adhered to the truth, introducing nothing like impiety in any of his verses: but in the capacity of a poet, speaking with reverence of the deity."

[b] The sacrificial fire.

[c] Fire is said to be the mouth of the gods.

tor, he tills the ground; becoming the clouds, he waters it; becoming corn, he fills the creatures. His power is seen in the cooling draught, the burning fire, the scorching sun, the cooling beams of the moon; in the butter-yielding milk; while he dwells in the body, it retains the vital heat; when he retires, it becomes cold; he preserves the life of those appointed to live; he conceals those who are appointed to be hid; he beholds the world; he appoints the names and forms of things, and thus makes them known; he who seeks refuge in him, is worshipped by all the gods; he destroys the sins of such a devotee as fire consumes the cotton thread; to the holy, he is ever near; from the wicked he is far off; he is the source of truth and of falsehood; to assist men in their worship, to him have been assigned name, form, and place; he who takes refuge in him, is a holy person; he whose face is turned from him, is a blasphemer."

It appears, that when the Hindoos chant these hymns, the sounds are modified by peculiar rules of prosody, which may properly be called the melody or tune in which they are chanted.[d]

SECT. IX.—*Specimen of the Prayers of the Védŭ.*

"O Ŭgnee, come and eat; sit on this kooshŭ seat; I invite thee to feed on clarified butter, that thou mayest invite and entertain the gods; thou art adored by all the gods. The gods have placed thee on earth to cherish all. O Ŭgnee, thou who dwellest in the mind, as well as in all places, thou knowest all creatures; make known my desires to God, that my sacrifice may be accepted, and that I may be honoured among men. He has no enemies who

[d] See a paragraph in page 81.

praises Ŭgnee, and who presents offerings to him in the sacrifice, while the flame, unmixed with smoke, burns bright, and surrounds the altar from the south. Like a guest, Ŭgnee is welcome among men. He is applauded as an excellent charioteer, or as a swift messenger; to know him is the object of desire. He is the most excellent of all the gods; the Great Lord of earth: he makes known the good and evil belonging to all. O Ŭgnee, satisfy, as Chŭndrŭ by his welcome beams; preserve us from our enemies; come before us; deliver from all fear of future birth."

"O Ushwinee-koomarŭ! we entreat your presence. The juice of the somŭ is prepared in one place, on the seat of the kooshŭ, for you both. Come, and receive all this somŭ. What do you resemble? you are the destroyers of enemies; the removers of disease; the lovers of truth. As the giants make their enemies weep, so make our enemies weep."

"We seek for more riches from Indrŭ. Whether thou procure it from men, or from the inhabitants of heaven, or the lower heavens, or from whatever place, only make us rich."

"O Indrŭ! for our preservation, collect riches."

"By riches we obtain strength to wound and destroy our enemies in war, therefore give us riches."

"O Indrŭ! we entreat thee to order it, that we may have excellent jewels, and precious stones, and a very large portion of riches. We call those riches which may

be enjoyed, Vibhoo; a great quantity of riches we call Prŭbhoo (Lord)."

"At the close of the sacrifice, increase the fruit of the sacrifice, which is food."

"O Ŭgnee! thou who receivest the clarified butter, and art always glorious, reduce to ashes our enemies, who are constantly injurious and spiteful."

"O Indrŭ and Vŭroonŭ! according to our desires, give us riches, and in every respect fill us. We pray thee always to continue near us."

"O Indrŭ! the active, the possessor of divine wisdom, the all-powerful in the field of battle, to obtain riches, we bring thee food."

"O Indrŭ! the giants stole the cows, and concealed them in the cave: thou with the vayoos (winds) soughtedst and obtainedst the cows.[e] What do the vayoos resemble?—They can penetrate into the most difficult recesses; in an invisible manner they can remove things from one place to another."

"Indrŭ! He at once harnesses his two horses named Hŭree. They are so well instructed, that at the mere word of Indrŭ they become united in the chariot. Indrŭ is covered with ornaments."

[e] This alludes to a story, that the giants stole some cows from heaven, and hid them in a dark cave. Indrŭ, in conjunction with the winds, overcame the giants, and delivered the cows. There are forty-nine different winds, which are represented as the servants of Indrŭ.

" Formerly, the giant Vritrŭ brought darkness on the world; to remove which, and give light to the inhabitants of the earth, Indrŭ fixed the sun (Sōōryŭ) in the heavens. Sōōryŭ, by his rays, has rendered the mountains and the world visible."

" All the beneficent gods have excellent praise addressed to them: but these forms of praise are not sufficient to celebrate the praise of Indrŭ. Indrŭ is possessed of boundless excellence. Wherefore, the most excellent praise addressed to other gods is inconsiderable when addressed to Indrŭ."

" In the war in which the soldiers fly before mighty enemies, let the straight-flying arrow Eeshoo comfort us. Let it give us increase; make our bodies like flint. Let the mother of the gods (Ŭditee) increase our happiness."

" O excellent and powerful horses! fly to the field of battle. O whip! thou lashest the horses till they are urged on to the war. Make our horses fly to the battle."

" O Ŭgnee! O beautiful tongued! who partakest of the clarified butter of various gods, and of whose orts the gods partake, do thou increase our wisdom and our sacrifices, and receive us with our wives among the gods."

" Indrŭ is possessed of universal power: and he gives without trouble whatever is requested."

" O Ŭgnee! formed out of two, [by rubbing two sticks together], favour the priest who holds in his hands the torn kooshŭ for a seat, and convey all the gods [hither].

Thou bringest the gods to our assistance: therefore art thou deserving of praise."

"O all ye singers! extol Ŭgnee at the sacrifice. Ŭgnee! he is of excellent memory; he religiously speaks the truth; he is glorious; he is the destroyer of the injurious and of disease."

"O Ŭgnee! there are none among the excellent gods whose worship is not performed at thy sacrifice, and none among excellent men who worship thee not."

"This praise is offered, to obtain the friendship of the Ribhoo gods, by the priests of excellent memory. This praise procures excellent riches, jewels, and other favours."

"The Ribhoo gods restored their aged parents to youth again. By poorooshŭ-chŭrŭnŭ,[f] having obtained the perfect incantations, they are able to procure whatever they desire. They are without deceit, and on all occasions they repeat the above perfect incantations."

"O all ye priests, according to the forms of the samŭ-védŭ, in the sacrifice praise the before-mentioned gods, Indrŭ and Ŭgnee."

"When Vishnoo was incarnate under the name of Trivikrŭmŭ, and brought into his mind the three worlds, heaven, earth and patalŭ, he threw his feet in three directions: then were these three worlds found in Vishnoo's feet covered with dust."

[f] Here is an allusion to a ceremony which is supposed to have been first taught in the tŭntrŭs.

" O all ye bramhŭn priests, the water contains immortality. From ŭpŭ is derived jŭlŭ (water). In its transformation it becomes the water of life. This is recorded in the védŭ. The waters contain medicine; for food, which is nourished by water, removes the disease of hunger. Therefore to exalt in praise the god of the waters, delay not."

" The god Somŭ has said, that all medicines exist in the waters; that the medicinal climbing plants, plants, trees, roots, &c. are produced in the waters. Ŭgnee, called Shookrŭ, is the giver of happiness to all the world. This is made known in the Toittirēēyŭ chapter."

" Those who are exceedingly wise, through the god Vŭroonŭ obtain the knowledge of the past, the present, and the future."

" I have seen the god Vŭroonŭ, who is to be seen of all, and who is come here to shew me favour; I have also seen his chariot on earth; and he has readily received the praise which I have addressed to him."

" O Indrŭ and Vŭroonŭ! performing these works for your preservation (nourishment), we receive riches. Obtaining riches, we treasure up what remains after enjoyment. Provide an overplus of riches for us, beyond what we now enjoy, and what we lay up for future use."

" I invite the god Indrŭ and the god Ŭgnee to come and drink the juice of the somŭ. Let them both arrive for my good: having thus begun this sacrifice, I am the receptacle of their affection."

"O Ŭgnee, bring to the place of sacrifice Indranēē and the other goddesses, who desire to be present at this sacrifice; and bring also the Twŭshtree gods to drink the somŭ juice."

"For our preservation, and to drink the somŭ juice, we invite the goddesses Indranēē, Vŭroonanēē, and Agnéyēē, to this sacrifice."

"O Prit'hivēē! give us a suitable place to dwell in, free from thorns; bestow on us very long dwelling houses."

"We pray that the wicked and evil speaking giant Vritrŭ may not have power to contend with us."

"O Sōōryŭ! as the husbandman cultivates his field all the year round to obtain barley, so do thou provide for me, the sacrificer, somŭ juice during the spring and the other five seasons of the year."

"O waters! for the preservation of my body forbid diseases; that in health we may long behold the sun; create medicines."

"O waters! with your waters wash away all the guilt that I the sacrificer have committed in sinning, with and without knowledge, in cursing a holy person, or in speaking falsely."

"O Vŭroonŭ! thou destroyest all sinners; this is thy nature. Therefore, if at any time, through ignorance, we have neglected to honour thee, we pray, that if thou art

displeased with us on account of this sin, thou wilt not destroy us."

"O Ŭgnee, and all ye who are invited, assemble, and receiving this our sacrifice, and this our praise, supply us with plenty of food."

"O Indrŭ! let us spend our time each with his own wife. Let the messengers of Yŭmŭ go to sleep, that they may not see us. Do thou give us thousands of beautiful cows and horses; number us among the great."

"O Indrŭ! destroy all our covetous enemies, and cherish our bountiful friends. Give us thousands of beautiful cows and horses; number us among the great."

"O Ŭgnee! enable us abundantly to increase these our prayers. We extol thee to the utmost of our ability: being subdued by our praises, bestow upon us food, power, and excellent wisdom."

"O Hŭrishchŭndrŭ, the priest! O Hŭrishchŭndrŭ, the god! Separate the purified somŭ juice which I have brought to this sacrifice; and pour into a holy vessel the somŭ juice which has not yet been purified; and that which remains, place in a leathern vessel."

"Shoonŭ-shéphŭ says, O Ŭgnee, as the birds at a great distance from their nests, on their return to these nests, fly with all their strength, so my mind, destitute of anger, and having no desire to return to the enjoyment of great riches and wealth, flies to thee."

"O Vŭroonŭ! as the charioteer, after fatigue in run-

ning to a great distance, pleases his horse by different services, so we, for our happiness, please thee."

"I praise Ŭgnee, the priest [completer] of the offering, [first placed in the sacrifice] the impregnated with gifts to bestow; the consuming sacrificator, supplying abundantly the gems (of reward.)"

"O fire, be thou the way of our happiness; as a father to his child, be near to us."

"O visible Vayoo, come. These somŭ (offerings) are prepared; drink them; hear the invitation."

"O Vayoo and Indrŭ, who dwell in the stream of butter mixed with food, ye know (that the somŭ) is ready; come speedily."

"O Indrŭ, possessor of the horse, come speedily for the védŭ-incanted praises; accept the food prepared."

"May this Sŭrŭswŭtēē, who commands affectionate and true words, the accomplisher (of the work) of the wise, accept the sacrifice."

"O Indrŭ, preserved by thee, we ask for the strong thunderbolt, that we may conquer in battle."

"O Indrŭ, give us incalculable, excellent, and undecayable wealth, which consists in cows, food, and long life."

"O Ŭgnee, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of

tears, enter the parent of water,[g] that they may not be separated from their husbands, may be in union with excellent husbands, be sinless, and jewels among women."

"*Let us meditate on the divine ruler (Savitrēē:) may it guide our intellects.* Desirous of food, we solicit the gift of the splendid sun (Savitrēē), who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine sun (Savitrēē) with oblations and praise."[h]

SECT. X.—*Specimens of the Bramhŭnŭ, from the Rig, yŭjoorŭ, and Ut'hŭrvŭ Védŭs.*

Instructions relative to Sacrifices.

"Let the priest present offerings to Ŭshwinee-koomarŭ from the flesh of the fourth sheep which is dressing, and from the flesh of the goat. Let the mighty Ŭshwinee-koomarŭ partake of the flesh prepared with clarified butter, and of the fat and entrails which have been taken from the belly. Let the priest also offer the flesh of other goats to Ŭshwinee-koomarŭ, and to Sŭrŭswŭtēē, and to Indrŭ. Let him present to Ugnee, to Somŭ, and to Indrŭ, clarified butter mixed with honey; sesamum and barley; and let him so conduct my sacrifice that it may be perfected.

"In the sacrifice of the horse, the priest must repeat forms of praise and petition to the animal; bathe him; repeat incantations in his ears and nose; sprinkle him with water; slay him; and, removing the entrails, offer the burnt sacrifice with his flesh.

[g] Fire. [h] This forms the celebrated incantation called the gayŭtrēē.

"O priest, with the flesh of the goat worship Ŭshwinee-koomarŭ; with the flesh of the sheep, Sŭrŭswŭtēē; with the flesh of the bull, Indrŭ; and with that of the goat and the sheep, Vrihŭspŭtee."

Of the Sacrifice of Animals.

"Three altars must be erected; also posts of three kinds of sacred wood; seventeen animals must be selected for the occasion, from each of which three pieces of flesh must be cut, one from the right side, another from the breast, and another from the back of the head. Black, or white, or speckled animals are to be preferred. They must neither have lost a member, nor have a superfluous one, nor be too young, nor too old, nor labour under any distemper, nor be burnt or cut in the skin, nor have any scars arising from wounds inflicted by other animals. Sesamum anointed with clarified butter must be offered in this sacrifice; in the middle altar must be offered on the fire honey, sugar, and milk; on another of the altars a meat offering, consisting of boiled rice, honey, and clarified butter. Near to each altar must sit a bramhŭn to watch the sacred fire, called Brŭmha.[i] Round the fire on the middle altar must be placed meat-offerings for the ten regents of the quarters. If the sacrificer wish to make any petition during this sacrifice, he must do it, offering curds to the deity whom he addresses."

Of a Sacrifice offered by the sage Twŭshta, for the Destruction of the King of the Gods.

"Twŭshta, a sage, offered a sacrifice for the destruction of Indrŭ, the king of heaven, who had cut off the

i See vol. ii. page 17.

three heads of his son. First, the sage kindled three fires, eastward, westward and southward, and began to offer on that to the east, and to invite the gods. The gods arrived, but not desiring the destruction of Indrŭ, they began to perplex the sage in his work, stealing the different appurtenances belonging to the sacrifice: for instance, they concealed two pestles which were required to pound the rice for the meat-offering; and this compelled the sage to bruise the rice between his nails: the law of the sacrifice is, that if the priest be desirous of scratching his body, he shall do it, not with his nails, but with the horn of a deer; this horn the gods likewise took away. He offered the curds to the god Vishwŭ, but the water which should have been offered to another god, Vajee, the divine guests clandestinely removed. The bruised rice intended to be offered to Sōōryŭ, who is described as having no teeth, they removed in the same manner. The three kinds of wood which should have been offered in the three fires, the gods also stole, as well as the clarified butter, which should have been poured on the fire in the second stage of the sacrifice. An awning of three kinds of cloth, white, blue, and yellow, is used on these occasions: the white part the gods conveyed away; a pan of water used at this sacrifice, which was surrounded with a piece of cloth, on the top of which three kinds of green branches were laid; the body of which was anointed with curds and rice; and into which five kinds of precious metals or stones, and nine of bruised branches, had been thrown, shared the same fate; of ten wooden dishes placed round the altar, containing offerings, the two placed at the top and bottom of the altar, the gods also conveyed away. In this manner they vexed the sage, till the tears were seen to fall from the fire to the westward; hence one name of the regent of fire became Roodrŭ,

from rodŭnŭ, to weep; from these tears sprung silver; and hence silver is forbidden to be placed among gifts to the gods, as tears are a mark of uncleanness. The sage too fell into a state of perplexity; and hastening to bring more clarified butter, to supply the place of that which had been stolen, he repeated the prayers incorrectly; for instead of repeating "Be thou the enemy of Indrŭ," he said, "Let Indrŭ be thy enemy," and thus the giant, which was brought into existence by the merit of the sacrifice, and which was to have destroyed Indrŭ, was destroyed by him."[k] [The account of this sacrifice is continued to a considerable length, but the particulars resemble so much what the author has given in vol. ii. p. 45, &c. that it appeared unnecessary to go further into the subject.]

The Shénŭ Sacrifice for rendering an Enemy speechless.

"The priest who offers this sacrifice is to sit on a black seat, wear black garments, offer dark coloured flowers; the four images of the person against whom the sacrifice is to be offered, are also to be dressed in black, the eyes and mouth painted red, and the breast white. The priest must take a hawk, and slay it, placing its flesh upon a yellow garment; after a number of other preparatory ceremonies, he must offer pieces of the flesh in the fire, eight, twenty-eight, one hundred and eight, up to one thousand, one hundred thousand, or a million times,[l] and at each offering use a separate prayer; as he draws back his fingers after casting the flesh into the fire, he must touch the mouth of the image of the enemy with

[k] See the rig-védŭ.

[l] When offerings are made up to or beyond a thousand, it is supposed that an enemy is soon destroyed.

them. On this occasion the following prayers are uttered:

"O Ŭgnee! make dumb the mouth and words of this my enemy." "O Ŭgnee! fasten with a peg the tongue of this my enemy." "O Ŭgnee! fill with distraction the mind of this my enemy." "O Ŭgnee! confound the speech of the friends of this my enemy." "O Ŭgnee! destroy the senses of this my enemy."

"O Ŭgnee! all the gods are centered in thee; do thou render propitious the judge who is to decide between me and this enemy." "O Ŭgnee! make this judge the enemy of my enemy."

In this manner, he must continue the sacrifice for fifteen days and nights: in the darkest part of the night, he must place a lamp near the altar, and thus address it: "O lamp! as the insect, attracted by thee, falls into the blaze, so let my enemy be overthrown in the seat of judgment."

"O Ŭgnee! thou who art the mouth of all the gods, as the smoke entering the eyes renders them dim, so do thou destroy the wisdom of my enemy."

"O Ŭgnee! thou who, by digesting their food, nourishest mankind, reduce to ashes this my enemy."

Having thus offered the sacrifice, he must take the ashes, the yellow cloth, &c. and throw them where four roads meet.[m]

[m] See the ŭbhicharŭ-kandŭ of the ŭt'hŭrvŭ-védŭ. These revengeful prayers, from the ŭt'hŭrvŭ-védŭ, belong to the preceding section; but the

Of the Devotion called Oopasŭnŭ.

"There are two kinds of oopasŭnŭ, or devotion; first, that wherein an invisible being is worshipped through a visible object; this is called aropŭ. The other is meditation on the deity through a description by sensible objects. In these acts of devotion, the mind is employed on the name, form, and qualities of the god, by singing, prayer, repetition of his name, or meditation, so as to excite in the mind religious affections. The mind must be fixed on the object of devotion, without any intermission, except that which is absolutely necessary for the preservation of life; it must be free from injurious thoughts; full of compassion towards the poor, the blind, and even enemies; happy both in pain and pleasure; insensible to the injuries of others; free from desire of unlawful gains; must desire no more than necessary food and clothing; and be free from distraction and error."

"Let the person who wishes to worship the deity in his mind, first choose a place on the banks of a river, or near a temple of Shivŭ, or near a shalgramŭ, or in a field where cows are grazing, or near a grove of vilwŭ trees, or on the roots of a grove of dhatrees, or in a holy place, or in a cave, or near a water-fall; at any rate in a secret spot, where the mind can remain undistracted. He must sit on the skin of a tyger or a deer, or on a kooshŭ mat, or on a blanket; a white seat is to be preferred. He may sit in any form common to the animals, but there are eighty-four methods peculiarly excellent; the pŭdmŭ posture, which consists in bringing the feet to the sides, and holding the right foot in the left hand, and the left foot in

account of this sacrifice seemed to require that the prayers should be inserted with it.

the right hand, is one of the best; another method is to sit cross-legged, and to close with the fingers and feet all the avenues of respiration The worshipper must next withdraw his mind from all sublunary things, and confirm his distaste of them, by perpetually holding up to himself their unreal nature. He must also bring his mind to an undivided attention to the deity, and in a perfectly abstracted manner fix it on him: thus prepared, he must in imagination prepare a beautiful seat for the god, and realize in his mind all the visible attributes of him on whose form he meditates; he must so realize every feature and member, as to feel all the sensations of joy, love, tenderness, &c. arising from real vision. In this state of mind, he must mentally present all the usual offerings to the deity, as, from the primary elements of which his body is composed, earth, water, fire, air, and vacuum, he must present, first, from earth, all the fruits of the earth; from the water, water to wash his feet; from the fire, the sacred lamps; from the air, incense, and from the ethereal elements, flowers; and from whatever the mind delights in, he must present the most precious offerings. Addressing himself to the deity, he must say, "Like myself there is not another sinner on earth; and like thyself there is no saviour; O god, seeing this is the case, I wait thy will." He must next present a bloody sacrifice, by slaying all his passions, as desire, anger, covetousness, inordinate attachment, intoxication, and envy. He must add, "All my works, good or evil, in the fire of thy favour, I present to thee as a burnt-offering."[n]

[n] See the Vrihŭdarŭnyŭkŭ Oopŭnishŭd.

SECT. XI.—*Specimen of the Oopŭnishŭds.*

Of the Creation.

"Formerly this world (Brŭmhŭ) was in the form of a male. He, reflecting, saw nothing but himself. He first uttered the sound I: from hence his name became I. Therefore to the present time people first say I, and then mention any other name. The first being became the subject of fear. He thought within himself, if there exists no one except myself, from what does my fear arise? By looking at himself, his fear was removed. What should he fear, when there was none but himself. He enjoyed not pleasure alone; therefore at present men enjoy not pleasure alone. He wished for another. He divided his body into two parts like the lobes of a seed of pulse, and one became a male and the other a female.°

"At first, only Brŭmha, the bramhŭn, existed. Being alone, he was unable to manage the world, and therefore he created the excellent cast of the kshŭtriyŭs. Among the gods, they created Indrŭ, Vŭroonŭ, Somŭ, Roodrŭ, Mayŭ, Yŭmŭ, Mrityoo, Eeshanŭ, &c. Therefore there are none more excellent than the kshŭtriyŭs; at the raj-sooyŭ sacrifice, the bramhŭns were placed below the kshŭtriyŭs, and served the kshŭtriyŭs. The kshŭtriyŭs alone enjoy this honour; they sprung from Brŭmha, the bramhŭn; and though they have obtained from Brŭmha the greater excellency, yet at the close of any ceremony the kshŭtriyŭs seek for the benefits of the ceremony through the bramhŭns. Those kshŭtriyŭs who injure the bramhŭns, destroy their own race, and become great sinners."

° See the Vrihŭdarŭnyŭkŭ Oopŭnishŭd.

"First, was created vacuum, from vacuum air, from air fire, from fire water, from water earth, from the earth food; from food man,[p] who may thus be compared to a bird; of the head no comparison is pretended; the right arm is the right wing, the left the left wing; the body to the navel, is Brŭmhŭ;[q] the lower extremities, the tail. Some persons regard as an established truth the opinion, that the body is the whole of man; others separating the actions of body and spirit, discard this opinion, and contend for the existence in the body of an immaterial spirit. The writer then adds another comparison; two birds having perched on a tree, one [pŭrŭm-atmŭ] eats not of the fruit; the other, [the animal spirit] partakes of the fruit of works. The seed of the tree is delusion; the fruit, religion and irreligion; the roots, the three goonŭs; the four kinds of sap, religion, riches, desire, final emancipation; the five actions of the tree, the five senses; the six natural properties of the tree are, desire, anger, lust, excessive attachment, infatuation, envy; the seven barks are the seven transmutations of food, as explained in the preceding note; its eight branches, are the five primary elements, the reasoning faculty, personal identity, and wisdom; its nine apertures, the nine openings in the body; its ten leaves, the ten kinds of air in the body. As a house forsaken by its occupant becomes dark, so the body, when forsaken by the deity, is filled with darkness; therefore should this divine guest be always retained."[r]

On this subject, I beg leave to quote a singular para-

[p] The expression here is ŭnnŭmŭyŭ pooroosbŭ, or food-made man; which is thus explained; food received into the body, first becomes juice then blood, then flesh, then fat, then bones, then marrow, then seed.

[q] The whole of the reasoning in this extract is designed to identify God with matter.

[r] See the Toitirēēyŭ Oopŭnishŭd.

graph from the rig-védŭ, as given by Mr. Colebrooke: "Then there was no entity, nor nonenity; no world, nor sky, nor ought above it: nothing, any where, in the happiness of any one, involving or involved: nor water, deep and dangerous. Death was not; nor then was immortality: nor distinction of day or night. But THAT[s] breathed without afflation, single with (Swŭd'ha) her who is sustained within him. Other than him, nothing existed, [which] since [has been]. Darkness there was: [for] this universe was enveloped with darkness, and was undistinguishable [like fluids mixed in] waters; but that mass, which was covered by the husk, was [at length] produced by the power of contemplation. First desire was formed in his mind: and that became the original productive seed; which the wise, recognising it by the intellect in their hearts, distinguish, in nonentity, as the bond of entity."

Instructions from a Gooroo to his Disciple.

"Speak the truth; be religious; neglect not learning; give excellent riches to your teacher (gooróo); cause not divisions in families; be not indifferent to truth, be diligent in religious duties, in self-preservation, in obtaining wealth, in instructing others, and in serving the gods and ancestors; regard your parents, teacher, and guest, as gods; serve the good; refrain from dishonourable actions; perform the good actions you have seen us do; avoid

[s] "The pronoun (*tŭd*), thus emphatically used, is understood to intend the Supreme Being, according to the doctrines of the Védantŭ. When manifested by creation, he is the entity (*sŭd*); while forms, being mere illusion, are nonentity (*ŭsŭt*). The whole of this hymn is expounded according to the received doctrines of the Indian theology, or Védantŭ. Darkness and desire (tŭmŭs and kamŭ) bear a distant resemblance to the chaos and eros of Hesiod. Theog. v. 116."

what we avoid; serve any bramhŭn more excellent than I am. Whatever presents you make, give them with devotion, respect, modesty, fear, and affection. If hereafter religious doubts remain in thy mind, place thyself with such bramhŭns as perform these duties, with men who are competent to decide, who afford instruction gratuitously, who are compassionate, and desirous of the fruit of works. This is the law; this is advice; this is the meaning of the védŭ; this is the word of God. In this manner must the service of the deity be performed."[t]

Of Absorption, or Emancipation.

"Sages affirm, that the vacuum in the basilar suture, which exists for obtaining emancipation, is found within a round piece of flesh in form like the water-lily. They also thus describe the way in which deliverance is obtained: the soul takes refuge between the taloo in the flesh found at the roots of the hair in the centre of the skull. The tubular vessel, which, separating the skull, passes through the taloo is called the door by which emancipation is obtained. This rational and self-knowing soul, passing through the way in the skull, takes refuge in fire, that is, taking the form of fire, it encompasses the world; and in the same manner resides in the wind, in light, in Brŭmhŭ; in all which, in its own nature, the soul resides and reigns. It becomes the regent of speech, of sight, of hearing, and of knowledge. But, more than this, it obtains Brŭmhŭ, whose body is like the air, invisible; who is the happy refuge of souls; the giver of joy to the mind; the fountain of joy; and the immortal. Oh! ye disciples advanced in years, worship this Brŭmhŭ, who is intelligence and religion itself."[u]

[t] See the Toitirēēyŭ Oopŭnshŭd. [u] Ibid.

SECT. XII.—*Remarks.*

Having thus given specimens of the contents of the four divisions of the védŭ, I now proceed to offer a few remarks on the merit of these books, by the repetition of a sentence of which, says the divine Mŭnoo, 'a priest indubitably obtains beatitude, let him perform or not perform any other religious act.' For the basis of these remarks, Mr. Colebrooke's very learned essay on the védŭ is preferred, as being incontestible authority.

The Hindoos deny that the védŭs are human compositions; yet the author of the essay has given, from the védŭ, the names of many of its writers; and the pooranŭs relate multitudes of stories which shew us what holy men these védŭ-writers were: *Vyasŭ*, who was himself illegitimate, lived with his brother's wife, by whom he had two children.—*Vŭshisht'hŭ* cursed his hundred sons, and degraded them to the rank of chandalŭs. In the rig-védŭ is given a hymn, repeated by this sage to stop the barking of a dog, while he was breaking into a house to steal grain.—Bhrigoo murdered his own mother, by cutting off her head.—Goutŭmŭ cursed his wife for a criminal intrigue with Indrŭ, and afterwards received her again.—Vrihŭspŭtee, the high-priest of the gods, at a sacrifice offered by king Mŭroottŭ, fell into disgrace among the gods for his avarice.—Narŭdŭ was cursed by Brŭmha, his father, and doomed to be the instigator of quarrels.

The writers of the védŭ disagree :—one of the chapters of the rig-védŭ "contains an instance, which is not singular in the védŭs, though it be rather uncommon in their didactic portion, of a disquisition on a difference of opinion among inspired authors. 'Some,' it says, 'direct the

consecration to be completed with the appropriate prayer, but without the sacred words (vyahritee), which they here deem superfluous: others, and particularly Sŭtyŭkamŭ, son of Javalŭ, enjoin the complete recitation of those words, for reasons explained at full length; and Oodda-lŭkŭ, son of Ŭroonŭ, has therefore so ordained the performance of the ceremony."

Mr. Colebrooke says, "Every line [of the prayers of the védŭ] is replete with allusions to mythology, and to the Indian notions of the divine nature, and of celestial spirits. Not a mythology which avowedly exalts deified heroes (as in the pooranŭs); but one, which personifies the elements and planets; and which peoples heaven, and the world below, with various orders of beings. I observe, however, in many places, the ground-work of legends, which are familiar in mythological poems."—But do the pooranŭs contain any thing more extravagant than some parts of what appears in this essay as portions of the védŭ?[x] Let it be admitted, however, that the idolatry of the védŭ has reference to the elements only, and not to deified heroes, is it then better to worship fire than a man?—Kŭmŭlŭ, a bramhŭn of Chatŭra, a village adjoining to Serampore, in conversing one day with some of his fellow bramhŭns, advised them to make him a god, instead of worshipping a wooden or a clay image. "Bring your clarified butter, your rice, your sweetmeats, your garments to me," said he. "My family will be nourished by them."

x "He saw this [earth] and upheld it, assuming the form of a boar [vŭrahŭ]." Does not this sentence prove, that this third ŭvŭtarŭ was supposed to have taken place before this part of the védŭ was written? The name of Vishwŭkŭrmŭŭ, the Indian vulcan, is here mentioned, and a story given respecting the creation of a cow by the power of religious austerities; here a person would suspect that he was actually reading the pooranŭs instead of the védŭ.

Was not this man's proposal more rational than the custom of throwing clarified butter into the fire, in the worship of this element?—Farther, is it not probable, that the horrid worship of Moloch was really the worship of the sun, or of fire?

Incantations to prevent the effects of poison are found in the védŭ, and noticed in this essay. Such charms are universally resorted to by the Hindoos at this day. Multitudes of the lower orders, for a few pŭns of courees, by the use of these charms, offer to subdue the power of the rankest poison in the world.

Several parts of the essay contain ascriptions of praise to munificent kings.[y] It should seem, that, when the Hindoo monarchies were in their splendour, gifts to bramhŭns and flattery to kings in return, were very common, but what has this to do in such sacred books as the védŭs? The Hindoos, amidst all their vices, are most addicted to lying; nor can it excite our wonder, when the védŭ itself contains exaggerations like the following: Amongst other offerings at the inauguration of certain kings, are mentioned, on separate occasions, 10,000 elephants; 10,000 female slaves; 2000 cows daily;[z] 80,000 white horses; 10,000 female captives, adorned with necklaces, the daughters of great men: 1,070,000,000 black elephants decked with gold!!!

Of the natural philosophy of these books, take the fol-

[y] In one of the chapters of the rig-védŭ, we have a woman praising herself as the supreme and universal spirit.

[z] "A sacred fire was lighted for Bhŭrŭtŭ, son of Dooshmŭntŭ, in Sachigoonŭ, at which a thousand bramhŭns shared a *thousand millions* of cows a piece."—*The Rig-védŭ.*

lowing specimens: "The sun is born of fire." "The moon is born of the sun." "Rain is produced from the moon." "Lightning comes of rain." "He [the universal soul] reflected, "How can this [body] exist without me?" He considered by which extremity he should penetrate. He thought, "if [without me] speech discourse, breath inhale, and sight view; if hearing hear, skin feel, and mind meditate; if deglutition swallow, and the organ of generation perform its functions; then who am I?" "Parting the suture [sēēmŭntŭ], he penetrated by this route. That opening is called the suture (vidritee), and is the road to beatitude (nandŭyŭ).[a]

Much is said in these works of the origin of things, by the union of spirit and matter: the following paragraphs can hardly be exceeded, in indelicacy and absurdity, by the pooranŭs: "He felt not delight; and, therefore, man delights not when alone. He wished [the existence of] another; and instantly he became such, as is man and woman in mutual embrace. He caused this, his own self, to fall in twain; and thus became a husband and wife. Therefore was this [body, so separated,] as it were an imperfect moiety of himself: for so Yagnŭvŭlkyŭ has pronounced it. This blank, therefore, is completed by woman. He approached her; and, thence were human beings produced. She reflected, doubtingly, how can he, having produced me from himself, [incestuously] approach me? I will now assume a disguise. She became a cow, and the other became a bull, and approached her, and the issue were kine. She was changed into a mare,

[a] "The Hindoos believe, that the soul, or conscious life, enters the body through the sagittal suture; lodges in the brain; and may contemplate, through the same opening, the divine perfections. Mind, or the reasoning faculty, is reckoned to be an organ of the body, situated in the heart."

and he into a stallion; one was turned into a female ass, the other into a male one; thus did he again approach her, and the one-hoofed kind was the offspring. She became a female goat, and he a male one; she was an ewe, and he a ram: thus he approached her, and goats and sheep were the progeny. In this manner did he create every existing pair whatsoever, even to the ants [and minutest insects]."

The following prayers will shew the cupidity taught in the védŭ: "We seek for more riches from Indrŭ, whether thou procurest them from men, or from the inhabitants of heaven, or from the lower heavens, or from whatever place, only make us rich." "O Indrŭ! we entreat thee that we may have excellent jewels, and precious stones, and a very large portion of riches. We call those riches which may be enjoyed, Vibhoo; a great quantity of riches we call prŭbhoo (Lord)." "O Indrŭ and Vŭroonŭ! according to our desires, give us riches, and in every respect fill us. We pray thee always to continue near us." "O Indrŭ and Vŭroonŭ, we, performing these works for thy preservation (nourishment), receive riches. Obtaining riches, we treasure up what remains after enjoyment. Provide an overplus of riches for us, beyond what we now enjoy, and what we lay up for future use." "O Indrŭ! let us spend our time each with his own wife. Let the messengers of Yŭmŭ (Pluto) go to sleep, that they may not see us. Do thou give us thousands of beautiful cows and horses; number us among the great."

Of the benevolence taught in the védŭ, some idea may be formed from the following prayers: "Destroy, O sa-

cred grass,[b] my foes; exterminate my enemies; annihilate all those who hate me, O precious gem!" "O Ŭgnee! thou who receivest the clarified butter, and art always glorious, reduce to ashes our enemies, who are constantly injurious and spiteful." "O Indrŭ! destroy all our covetous enemies, and cherish our bountiful friends. Give us thousands of beautiful cows and horses; number us among the great." The ŭt'hŭrvŭ has been called the anathematizing védŭ, since it is acknowledged that a considerable portion of it contains incantations for the destruction of enemies. Incantations to accomplish these ends are now in use among the Hindoos; and it is very common for a Hindoo, afflicted with a dreadful disease, to suppose, that it has been brought upon him by some unknown enemy, who has been reading incantations against him. This person not unfrequently employs another man to repeat incantations to destroy the effect of those by which he supposes himself to be afflicted.

The following fragment of a dialogue, may shew the perplexity into which the theology of the védŭ has thrown the wisest of the Hindoos: six persons, "deeply conversant with holy writ, and possessed of great dwellings, went to Ŭshwŭpŭtee, the son of king Kékŭyŭ, and thus addressed him: "Thou well knowest the universal soul; communicate that knowledge unto us." When they went to him the next day, he thus interrogated them individually: "Whom dost thou worship as the soul, O son of Oopŭmŭnyoo?" "Heaven," said he, "O venerable king!" He now turned to Sŭtyŭyŭgnŭ, the son of Poolooshŭ, saying, "Whom dost thou worship as the soul, O descendant of Prachinŭyŭgŭ?" "The sun," answered he, "O ve-

[b] "Dŭrbhŭ, Poa Cynosuroides."

nerable king!" He next addressed Indrŭdyoomnŭ, the son of Bhŭllŭvee: "Whom dost thou worship as the soul, O descendant of Vyaghrŭpŭdŭ." "Air," replied he, "O venerable king!" He then interrogated Jŭnŭ, the son of Sŭrkŭrakshyŭ: "Whom dost thou worship as the soul, O son of Sŭrkŭrakshyŭ?" "The etherial element," said he, "O venerable king!" He afterwards inquired of Boodhilŭ, the son of Ŭshwŭtŭrashwŭ: "Whom dost thou worship as the soul, O descendant of Vyaghrŭpŭdŭ?" "Water," said he, "O venerable king!" Lastly, he interrogated Ooddalŭkŭ, the son of Ŭroonŭ: "Whom dost thou worship as the soul, O descendant of Goutŭmŭ?" "The earth," said he, "O venerable king!" He thus addressed them [collectively]: "You consider the universal soul, as it were an individual being; and you partake of distinct enjoyment. But he, who worships, as the universal soul, that which is known by its [manifested] portions, and is inferred [from consciousness], enjoys nourishment in all worlds, in all beings, in all souls: his head is splendid, like that of this universal soul: his eye is similarly varied; his breath is equally diffused; his trunk is no less abundant; his abdomen is alike full; and his feet are the earth; his breast is the altar; his hair is the sacred grass; his heart, the household fire; his mind, the consecrated flame; and his mouth, the oblation." To this may be added, these prayers, as a further proof of that confusion which the védŭ has introduced into the devotions of the Hindoos: "May Vŭroonŭ grant me wisdom; may fire and Prŭjapŭtee confer on me sapience; may Indrŭ and air vouchsafe me knowledge; may providence give me understanding: be this oblation happily offered! May the priest and the soldier both share my prosperity; may the gods grant me su-

preme happiness: to thee, who art that [felicity], be this oblation effectually presented."

The following paragraph goes pretty far to prove, that the védŭ recognizes human sacrifices: "In the pooroo-shŭ-médhŭ,[c] a hundred and eighty-five men, of various specified tribes, characters, and professions, are bound to eleven posts: and, after the hymn, concerning the allegorical immolation of Narayŭnŭ, has been recited, these human victims are liberated unhurt: and oblations of butter are made on the sacrificial fire. This mode of performing the pooroosbŭ-médhŭ, as emblematic ceremonies, not as real sacrifices, is taught in the yŭjoor védŭ: and the interpretation is fully confirmed by the rituals, and by commentators on the sŭnghitŭ and bramhŭnŭ; one of whom assigns as the reason, 'because the flesh of victims, which have been actually sacrificed at a yŭgnŭ, must be eaten by the persons who offer the sacrifice: but a man cannot be allowed, much less required, to eat human flesh.' It may be hence inferred, or conjectured at least, that sacrifices were not authorized by the védŭ itself: but were either then abrogated, and an emblematical ceremony substituted in their place; or they must have been introduced in latter times, on the authority of certain pooranŭs and tŭntrŭs fabricated by persons who, in this as in other matters, established many unjustifiable practices on the foundation of emblems and allegories, which they misunderstood."

I am not disposed to contradict Mr. Colebrooke, in the remarks which he makes respecting the spuriousness of the oopŭnishŭds relating to Ramŭ, Krishnŭ, &c.; they

[c] From pooroosbŭ, man, and médhŭ, a sacrifice.

may be more modern than the others; but I conceive, that the mythology of the védŭs has given rise to the worship of the deified heroes, and to this whole fabric of superstition; the védŭ mentions Brŭmha, Vishnoo, Shivŭ, and many of the other gods; and encourages the burning of women alive,[d] which is surely a far greater crime than any thing done before the images of Doorga, Ramŭ or Krishnŭ, admitting that many detestable indecencies have been recently introduced at the festivals of these deities.

Let the reader seriously weigh these quotations, and then let him recollect, that these are parts of the védŭs, the source of all the shastrŭs, and, if we must believe some persons, the most ancient and venerable books in the world. Mŭnoo says, "A priest who shall retain in "his memory the whole rig-védŭ, would be absolved "from guilt, even if he had slain the inhabitants of the "three worlds, and had eaten food from the foulest "hands." Here again, killing the inhabitants of the three worlds, and eating food with a person of inferior cast, are esteemed crimes of similar magnitude, by Mŭnoo, "the son or grandson of Brŭmha, the first of created beings, and the holiest of legislators."[e]

It will, perhaps, be thought, that the author has borrowed too much from a work already before the world; but he hopes the reader will consider, that it falls to the lot of very few persons to be acquainted with these ancient writings like Mr. Colebrooke; the author also was very anxious to do justice to books which have made so much noise in the world. He hopes Mr. Colebrooke's known candour will excuse his freedom of comment, which has

[d] See p. 93. [e] Sir W. Jones's preface to Mŭnoo.

arisen entirely from a conscientious regard to the interests of Truth.

SECT. XIII.—*Of the Six Dŭrshŭnŭs,*

Or the Writings of the Six Philosophical Sects.

The six dŭrshŭnŭs are six Systems of Philosophy, having separate founders, shastrŭs, and disciples. Their names are, the Voishéshikŭ, the Nyayŭ, the Mēēmangsa, the Sankhyŭ, the Patŭnjŭlŭ and the Védantŭ dŭrshŭnŭs. —The schools in which these systems were taught existed in different parts of India, but were held principally in forests or sacred places, where the students might not only obtain learning, but be able to practise religious austerities: Kŭpilŭ is said to have instructed his students at Gŭnga-sagŭrŭ; Pŭtŭnjŭlee at Bhagŭ-bhandarŭ; Kŭnadŭ on mount Nēēlŭ; Joiminee at Nēēlŭvŭtŭ-mōōlŭ; and Goutŭmŭ and Védŭ-vyasŭ seem to have instructed disciples in various parts of India. We are not to suppose that the Hindoo sages taught in stately edifices, or possessed endowed colleges; they delivered their lectures under the shade of a tree or of a mountain; their books were palm-leaves, and they taught without fee or reward.

The resemblance between the mythologies of the Greeks and Hindoos has been noticed by Sir W. Jones, but in the doctrines taught by the philosophical sects of the two nations, and in the history of these sects, perhaps a far stronger resemblance may be traced:—

Each of the six schools established among the Hindoos originated with a single and a different founder: thus Kŭnadŭ was the founder of the voishéshikŭ; Goutŭmŭ

of the noiyayikŭ; Joiminee of the Mēēmangsa; Kŭpilŭ of the sankhyŭ; Pŭtŭnjŭlee of that which bears his name; and Védŭ-vyasŭ of the védantŭ;—as Thales was the founder of the ionic sect, Socrates of the socratic, Aristippus of the cyrenaic, Plato of the academic, Aristotle of the peripatetic, Antisthenes of the cynic, Zeno of the stoic, &c. It is equally worthy of notice, that those who maintained the opinions of a particular dŭrshŭnŭ were called by the name of that dŭrshŭnŭ: thus those who followed the nyayŭ were called noiyayikŭs; and in the same manner a follower of Socrates was called a socratic, &c.

In the different dŭrshŭnŭs various opposite opinions are taught, and these clashing sentiments appear to have given rise to much contention, and to many controversial writings. The nyayŭ dŭrshŭnŭ especially appears to have promoted a system of wrangling and contention about names and terms,[f] very similar to what is related respecting the stoics: 'The idle quibbles, jejune reasonings, and imposing sophisms, which so justly exposed the schools of the dialectic philosophers to ridicule, found their way into the porch, where much time was wasted, and much ingenuity thrown away, upon questions of no importance. The stoics largely contributed towards the confusion, instead of the improvement, of science, by substituting vague and ill defined terms in the room of accurate conceptions.'[g]

It is also remarkable, that many of the subjects discussed among the Hindoos were the very subjects which excited the disputes in the Greek academies, such as the

[f] At present few of the Hindoos are anxious to obtain real knowledge; they content themselves with reading a book or two in order to qualify themselves as priests or teachers, or to dispute and wrangle about the most puerile and trifling conceits.

[g] *Enfield*, p. 318, 319.

eternity of matter; the first cause; God the soul of the world; the doctrine of atoms; creation; the nature of the gods; the doctrine of fate; transmigration; successive revolutions of worlds; absorption into the divine being, &c. It is well known, that scarcely any subject excited more contention among the Greek philosophers than that respecting spirit and matter; and if we refer to the Hindoo writings, it will appear, that this is the point upon which the learned Hindoos in the dŭrshŭnŭs have particularly enlarged. This lies at the foundation of th dispute with the bouddhŭs; to this belongs the doctrine of the voishéshikŭs respecting inanimate atoms; that of the sankhyŭs, who taught that creation arose from unassisted nature, and that of others who held the doctrine of the mundane egg.[h] Exactly in this way, among the Greek philosophers 'some held God and matter to be two principles which are eternally opposite, as Anaxagoras, Plato, and the whole old Academy. Others were convinced that nature consists of these two principles, but they conceived them to be united by a necessary and essential bond. To effect this, two different hypotheses were proposed, one of which was, that God was eternally united to matter in one chaos, and others conceived that God was connected with the universe as the soul with the body. The former hypothesis was that of the antient barbaric philosophers, and the latter that of Thales, Anaximander, Pythagoras, the followers of Heraclitus,' &c.

h "An Orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg, formed by the union of night, or chaos, and ether, which at length burst, and disclosed the form of nature. The meaning of this allegory probably is, that by the energy of the divine active principle upon the eternal mass of passive matter, the visible world was produced."—*Enfield, page* 116.

The Greeks, as they advanced, appeared to make considerable improvements in their philosophy: 'The most important improvement,' says Brucker, 'which Anaxagoras made upon the doctrine of his predecessors, was that of separating, in his system, the active principle in nature from the material mass upon which it acts, and thus introducing a distinct intelligent cause of all things. The similar particles of matter, which he supposed to be the basis of nature, being without life or motion, he concluded that there must have been, from eternity, an intelligent principle, or infinite mind, existing separately from matter, which having a power of motion within itself, first communicated motion to the material mass, and, by uniting homogeneal particles, produced the various forms of nature.' A similar progress is plainly observable among the Hindoos: the doctrine of the voishéshikŭ respecting atoms was greatly improved by the light which Védŭ-vyasŭ threw on the subject, in insisting on the necessity of an intelligent agent to operate upon the atoms, and on this axiom, that the knowledge of the Being in whom resides the force which gives birth to the material world, is necessary to obtain emancipation from matter.

Among the Greeks there existed the Pyrrhonic, or sceptical sect, 'the leading character of which was, that it called in question the truth of every system of opinions adopted by other sects, and held no other settled opinion, but that every thing is uncertain. Pyrrho, the founder of this sect, is said to have accompanied Alexander into India, and to have conversed with the bramhŭns, imbibing from their doctrine whatever might seem favourable to his natural propensity to doubting. These Greek sceptics ask, What can be certainly known concerning a being, of whose form, subsistence, and place, we know nothing?

On the subject of morals, they say, there appears to be nothing really good, and nothing really evil.'—So among the Hindoos there arose a sect of unbelievers, the bouddhŭs, having its founder, its colleges, and shastrŭs. Many of the Hindoos maintain, that the dŭrshŭnŭs owe their origin to the dispute between the bramhŭns and the bouddhŭs; but this supposition probably owes its origin to the fact, that the Hindoo philosophers of three of these schools were much employed in confuting the bouddhŭ philosophy; the following may serve as a specimen of the arguments used on both sides :—The bouddhŭs affirm, that the world sprung into existence of itself, and that there is no creator, since he is not discoverable by the senses.[1] Against this, the writers of the orthodox dŭrshŭnŭs insist, that proof equal to that arising from the senses may be obtained from *inference*, from *comparison*, and from *sounds*. The following is one of their proofs from inference: God exists; this we infer from his works. The earth is the work of some one—man has not power to create it. It must therefore be the work of the being whom we call God.—When you are absent on a journey, how is it that your wife does not become a widow, since it is impossible to afford proof to the senses that you exist? According to our mode of argument, by a letter from the husband we know that he exists; but according to yours, the woman ought to be regarded as a widow. Again, where there is smoke, there is fire: smoke issues from that mountain—therefore there is fire in the mountain.—It will not excite

[1] The bouddhŭs, say the bramhŭns, disregard all the doctrines and ceremonies of religion: Respecting heaven and hell, which can only be proved to exist from inference, they say, we believe nothing. There is a heaven: Who says this—and what proof is there, that after sinning men will be punished? The worship of the gods we regard not, since the promised fruit hangs only on an inference.

surprize, that an atheistical sect should have arisen among the Hindoos, when it is known that three of the six philosophical schools were atheistical, the Voishéshikŭ, the Mēēmangsa, and the Sankhyŭ.[k].

The system adopted by Pythagoras, in certain particulars, approaches nearest to that of the bramhŭns, as appears from his doctrine of the metempsychosis, of the active and passive principles in nature, of God as the soul of the world, from his rules of self-denial and of subduing the passions; from the mystery with which he surrounded himself in giving instructions to his pupils; from his abstaining from animal food,[l] &c.—In all these respects, the Hindoo and Pythagorian systems are so much the same, that a candid investigator can scarcely avoid subscribing to the opinion 'that India was visited, for the purpose of acquiring knowledge, by Pythagoras, Anaxarchus, Pyrrho, and others, who afterwards became eminent philosophers in Greece.'[m]

That which is said of Pythagoras, that he was possessed of the true idea of the solar system, revived by Copernicus, and fully established by Newton, is affirmed of the Hindoo philosophers, nor does it seem altogether without foundation.

In all these, and other respects, may be traced such a close agreement between the philosophical opinions of the

[k] From these and from the bouddhŭs more than twenty inferior sceptical sects are said to have sprung.

[l] Not only man, but brute animals are allied to the divinity; for that one spirit which pervades the universe unites all animated beings to itself, and to one another. It is therefore unlawful to kill or eat animals, which are allied to us in their principle of life.—*Enfield, page* 405. [m] Ibid.

learned Greeks and Hindoos, that, coupled with the reports of historians respecting the Greek sages having visited India, we are led to conclude, that the Hindoo and Greek learning must have flourished at one period, or nearly so, that is, about five hundred years before the Christian æra.

Among those who profess to study the dŭrshŭnŭs, none at present maintain all the decisions of any particular school or sect. Respecting the Divine Being, the doctrine of the védantŭ seems chiefly to prevail among the best informed of the Hindoo pŭndits; on the subject of abstract ideas and logic, the nyayŭ is in the highest esteem. On creation, three opinions, derived from the dŭrshŭnŭs, are current: the one is that of the atomic philosophy; another that of matter possessing in itself the power of assuming all manner of forms, and the other, that spirit operates upon matter, and produces the universe in all its various appearances. The first opinion is that of the voishéshikŭ and nyayŭ schools; the second is that of the sankhyŭ, and the last that of the védantŭ. The Patŭnjŭlŭ, respecting creation, maintains that the universe arose from the reflection of spirit upon matter in a visible form. The Mēēmangsa describes creation as arising at the command of God, joining to himself dhŭrmŭ and ŭdhŭrmŭ, or merit and demerit. Most of the dŭrshŭnŭs agree, that matter and spirit are eternal. These works point out three ways of obtaining emancipation: the knowledge of spirit, devotion, and works.

Some idea of the doctrines taught in each of these six schools, may be formed by perusing several of the following sections.

SECT. XIV.—*Of the Sankhyŭ Dŭrshŭnŭ.*[a]

Kŭpilŭ is supposed to have been the founder of this sect; he is honoured by the Hindoos as an incarnation of Vishnoo. Mr. Colebrooke, however, denies that the sentences known by the name of Kŭpilŭ's sōōtrŭs are his; he says, 'The text of the sankhyŭ philosophy, from which the Bouddhŭ sect seems to have borrowed its doctrines, is not the work of Kŭpilŭ himself, though vulgarly ascribed to him; but it purports to be composed by Eeshwŭrŭ-Krishnŭ; and he is stated to have received the doctrine immediately from Kŭpilŭ, through successive teachers, after its publication by Pŭnchŭshikhŭ, who had been himself instructed by Ŭsooree, the pupil of Kŭpilŭ.'

Kŭpilŭ has been charged, and perhaps justly, with favouring atheism in his philosophical sentiments; nor is it wonderful, that men so swallowed up in pride, and so rash as to subject the nature of an infinite and invisible Being to the contemptible rules of so many ants, should be given up to pronounce an opinion from which nature herself revolts, "No God!!"—However, the reader will be able to form a correct idea of these opinions, from the translation of the Sankhyŭ-sarŭ, and other works which follow.

[a] It is uncertain which of the dŭrshŭnŭs is the most ancient: it is however conjectured, that this is the order of their rise: the Voishéshikŭ, the Noiyayikŭ, the Mēēmangsa, the Sankhyŭ, the Patŭnjŭlŭ, and then the Védantŭ; and the author would have placed them in this order, but being confined to time in issuing this volume, he was obliged to place the account of that first which was most ready for the press.

SECT. XV.—*Treatises still extant belonging to this school of philosophy.*

Sankhyŭ-sōōtrŭ, or the original sentences of Kŭpilŭ.
Sankhyŭ-prŭvŭchŭnŭ-bhashyŭ, a comment on ditto.
Sankhyŭ-tŭttwŭ-koumoodee, a view of the Sankhyŭ philosophy.
Sankhyŭ-bhashyŭ, a comment on the Koumoodee.
Sankhyŭ-chŭndrika, ditto.
Ditto by Vachŭspŭtee-mishrŭ.
Sankhyŭ-sarŭ, the essence of the sankhyŭ doctrines.
Sŭtēēkŭ-sankhya-prŭkashŭ, explanatory remarks on *ditto*.
A comment on this work.
Kŭpilŭ bhashyŭ, a comment by Vishwéshwŭrēē.

SECT. XVI.—*Translation of the Sankhyŭ-sarŭ, written by Vignanŭ-bhikshookŭ.*

" Salutation to God, the self-existent, the seed of the world, the universal spirit, the all-pervading, the all-conquering, whose name is Mŭhŭt.[o]

" The nature of spirit was examined by me briefly in the Sankhyŭ-karika ; according to my ability, I now publish the Sankhyŭ-sarŭ-vivékŭ, in which I have collected the essence of the Sankhyŭ doctrines, which may all be found in the karikas.[p] In the Sankhyŭ-bhashyŭ, I treated of nature at large ; in this work the subject is but slightly touched.

" It is the doctrine of the védŭ and the smritees, that emancipation[q] is procured by the wisdom which discrimi-

[o] The Great, or excellent. [p] Explanatory remarks in verse.
[q] Deliverance from a bodily state, or, from subjection to transmigrations.

nates between matter and spirit. This discrimination will destroy the pride of imaginary separate existence;[r] as well as passion, malevolence, works of merit and demerit, which arise from this pride; and also those works of former births which were produced by ignorance, passion, &c.; and thus the fruit of actions will cease; for the works connected with human birth being discarded, transmigration is at an end, and the three evils[s] being utterly extinguished, the persons obtain emancipation. Thus say the védŭs, smritees, &c.

"He who desires God, as well as he who desires nothing, though not freed from the body, in the body becomes God. If a person well understands spirit, he [knows himself to be] that spirit. What should a man desire, what should he seek, tormenting his body? When all the desires of the heart are dismissed, a mortal becomes immortal, and here obtains Brŭmhŭ. He who anxiously desires to obtain an object, is re-produced with these desires in the place on which his mind was fixed. All his worldly attachment is destroyed, whose desires are confined to spirit.

"The smritees, and the *kōōrmŭ* and other pooranŭs, declare, that passion, hatred, &c. arise from ignorance, and that ignorance gives birth to works of merit and demerit; all which are faults, since they invariably perpetuate transmigrations. The Makshŭ-Dhŭrmŭ[t] thus speaks, The organs of the man who is free from desire, do not go after their objects; therefore he who is freed from the exercise of his members, will not receive a body, for it is the

[r] That is, that the human spirit is separate from the divine.
[s] These are, bodily pains, sorrow from others, and accidents.
[t] A part of the Mŭhabharŭtŭ.

thirst-producing seed of desire which gives birth to creatures.

"Some say, hell is the fruit of works; but if so, why is desire made an impelling cause, for no one desires hell? The answer to this is, that if no one really desires hell, there is however a degree of desire. We hear, that there is a hell, which is composed of a red-hot iron female, on which adulterers are thrown: notwithstanding the knowledge of this, however, the love to women still remains. The five sources of misery, that is, ignorance, selfishness, passion, hatred, and terror, which spring from the actions of former births, at the moment of a person's birth become assistants to actions; as the existence of pride, passion, or envy, infallibly secures a birth connected with earthly attachment. Men who are moved by attachment, envy, or fear, become that upon which the mind is stedfastly fixed.

"As soon as the fruit of works begins to be visible, pain will certainly be experienced. Wherever false ideas and selfishness exist, there will be passion, and wherever passion exists, there will be found envy and fear; therefore passion is the chief cause of reproduction. The fire of wisdom destroys all works. Some one asks, How are works consumed? The answer is, the wise cease to experience the fruit of works. But how far does wisdom consume works? It destroys all [the fruits of] actions except those essentially connected with a bodily state; and after consciousness[u] shall be destroyed, every vestige of the fruits of actions will be extinguished. Another says, When false ideas are destroyed, works cease, and

[u] Mŭnŭ, or consciousness, is called one of the primary elements.

with them their fruits; why then introduce confusion into the subject, by saying, that wisdom destroys the fruit of works? The author replies, I have considered this objection at large in the Yogŭ-Varttikŭ.—The sum of what has been said is this, False ideas, selfishness, passion, and other evils are extinguished as soon as a person obtains discriminating wisdom; and he in whom the three evils are annihilated, obtains emancipation. This is also declared in two sōōtrŭs of the Yogŭ shastrŭs, [the Patŭngŭlŭ]. Thus the first section ends with the proof, that discriminating wisdom produces emancipation.

Section 2.—We now come to describe the connection between spirit and that which is not spirit. Popularly speaking, that is spirit, which is capable of pain or pleasure. That which is not spirit, is inanimate matter. We call that discriminating wisdom which distinguishes spirit from matter according to their different natures, the immateriality of the one, from the materiality of the other, the good of the one, from the evil of the other, the value of the one, from the worthlessness of the other. Thus also the védŭ: Spirit is not this, is not that: it is immeasurable; it cannot be grasped (therefore) it is not grasped; undecayable, it decays not; incapable of adhesion, it does not unite; it is not susceptible of pain; it is deathless. Thus also the smritees: That which is impervious to every faculty is seen through the glass of a religious guide; by this discovery every earthly object is cast into the shade. He who is constantly immersed in worldly objects, sees not the evil that befals him till it is too late. Spirit is not matter, for matter is liable to change. Spirit is pure, and wise: knowing this, let false ideas be abandoned. In this manner, he who knows, that spirit, separate from the body and its members, is pure, renounces in a measure

the changes of matter, and becomes like the serpent when he has cast off his old skin. A Sankhyŭ-sōōtrŭ also confirms this : Correct knowledge when obtained, saying no, no, renounces the world, and thus perfects discriminating wisdom. The Mŭtsyŭ pooranŭ also thus describes correct knowledge, When all things, from crude matter to the smallest object produced by the mutation of matter, are known in their separate state, discriminating wisdom is perfected. The wisdom by which the difference between animate and inanimate substances is determined, is called knowledge. Should a person be able to distinguish between matter and spirit, still it is only by employing his knowledge exclusively on spirit that he obtains emancipation. This is the voice of the védŭ and smritees, " Spirit know thyself."

The Patŭnjŭlŭ says, We call those ideas false by which a person conceives of that as spirit which is not spirit ; in this case, matter is treated as supreme. Some one objects, How can false ideas be destroyed by discriminating wisdom, since these false ideas are fixed on one thing and wisdom on another ? The author replies, this reasoning is irrelevant, for false ideas are destroyed by examining that which is not spirit, and from this examination will result the knowledge of spirit. Clear knowledge of spirit arises from yogŭ, or abstraction of mind ; and this leads to liberation ; but not immediately, for discriminating wisdom is necessary. The false idea which leads a man to say, I am fair, I am sovereign, I am happy, I am miserable, gives rise to these unsubstantial forms. The védŭ, smritees, and the nyayŭ declare, that the discriminating wisdom, which says, I am not fair, &c. destroys this false idea. Error is removed, first, by doubts respecting the reality of our conceptions, and then by

more certain knowledge. Thus, a person at first mistakes a snail-shell for silver; but he afterwards doubts, and at length ascertains that it is a snail-shell. By this sentence of the védŭ, Brŭmhŭ is not this, is not that, besides him there is none else, nothing so excellent as he is,—it is declared, that there is nothing which destroys false ideas so much as discriminating wisdom, and that no instruction equals it for obtaining liberation. The Gēēta says, The person who, with the eye of wisdom, distinguishes between soul and body, and between soul and the changes of the body, obtains the Supreme. Here we are taught from the Gēēta, that discriminating wisdom leads to liberation: therefore wisdom, seeing it prevents false ideas, is the cause of liberation. This wisdom is obtained by yogŭ, or abstraction of mind, and as it removes all necessity for a body, and distinguishes soul from body, it destroys false ideas. By this wisdom the person at length attains to such perfection, that he esteems all sentient creatures alike, and sees that spirit is every thing. This is the doctrine of the védŭ, of the smritees, and of all the dŭrshŭnŭs; other kinds of knowledge cannot remove self-appropriation. The védantŭ, differing from the sankhyŭ, teaches, that discriminating wisdom procures for the possessor absorption into Brŭmhŭ; the sankhyŭ says, absorption into life [jēēvŭ]. That discrimination can at once destroy such a mass of false ideas, will scarcely be believed, for this discrimination merely removes false ideas, for the time; for afterwards, when this wisdom shall be lost, selfishness will return: thus the person who, by discrimination, discovers that the snail-shell is not silver, at some future period is deceived by appearances, and again pronounces the shell to be silver. An objector says, Your argument proves nothing, for your comparison is not just: after the person has obtained

a correct idea respecting the shell, it is true, he is liable to fall again into the same mistake, but it is merely on account of distance, or of some fault in vision: the false idea which leads a person to pronounce matter to be spirit, arises simply from some habit in our nature: this is the opinion of all believers. When a child is first born, nothing can remove his false conceptions, which therefore become very strong; but as soon as discriminating wisdom thoroughly destroys passion, the person is called the wise discriminator. Before a person obtains this wisdom, he has certainly more or less of false judgment; but after obtaining discrimination, self-appropriation is destroyed; and this being removed, passion is destroyed; after which, the false idea cannot remain; it therefore appears that you introduced an incorrect comparison. If any one objects, that the reciprocal reflection of the understanding and the vital principle upon each other is the cause of false judgment, we say it is impossible, for discriminative wisdom destroys this error also, so that such a mistake cannot again occur. He who is acquainted with abstraction [yogŭ] does not fall into this error [of confounding spirit with matter], but he who is not under the influence of abstraction does. Establishment in the habit of discrimination is thus described in the Gēēta: O Pandŭvŭ, he who has obtained a settled habit of discrimination, neither dislikes nor desires the three qualities which lead to truth, excitation, or stupefaction. He who considers himself as a stranger in the world, who is not affected by sensible objects, and who desists from all undertakings, has overcome all desire. Hereafter we shall speak more of the nature of wisdom.

If any one should say, that the objects by the knowledge of which discrimination is to be perfected are too

numerous to be known separately, how then can this perfection be obtained, and if not obtained, how can it be said to procure emancipation? This objection is of no weight, for though these objects should be innumerable, yet by their visibibility or immateriality, one or the other of which circumstances is common to all things, a just discrimination may be acquired. That which displays, being the agent, must be different from that which is displayed: the thing manifested must be different from that which manifests it; as a vessel must be different from the light which brings it to view; and intention different from the thing intended. By this mode of inferring one thing from another, the understanding is proved to be distinct from the things discovered by it, and by this operation of the understanding it is further proved, that the agent and the object are not the same thing; this establishes my argument. What I mean is this, spirit is distinct from that which it discovers, but spirit itself is also an object capable of being known. An opponent here starts an objection, addressing himself to the author, You want to establish the fact, that spirit is distinct from matter; but your argument proves merely that spirit is distinct from the operations of the understanding, which operations are made known by spirit itself. You teach, that it is the work of unassisted spirit to make known the operations of the understanding; from which the only inference that can be drawn is, that spirit is different from these operations, not that matter is different from spirit. The author replies, This argument is invalid; you do not understand what you say: My argument is this, that the operations of the understanding are boundless, and that the works of nature are boundless also; now the works of nature are connected with the operations of the understanding, and therefore, in proving that spirit is distinct from the

one, I have proved that it is of course distinct from the other; and also that spirit is omnipresent, unchangeable, everlasting, undivided, and wisdom itself. The noiyayikŭ maintains the same idea, when in his system it is affirmed, that the earth is a created substance, and in consequence an effect having an all-sufficient cause. From this doctrine of the noiyayikŭ, the proof arises of the unity and eternity of this cause, as well as that the creator is omnipresent, boundless, and unchangeable. When a person is able to distinguish between the revealer and the thing revealed, he discovers, that the former is immutable, and the other mutable. Therefore in different parts of the commentary on the Patŭnjŭlŭ, by Vyasŭ, we find the idea, that the wisdom which enables a person to distinguish between the understanding and spirit leads to emancipation. If this be so, though a person should not have correct ideas of every part of nature, yet discriminating wisdom may exist; for he knows in general that the revealer and the revealed are distinct: and to this agree the words of a sage, sight and the object of sight are distinct; the knowledge of this destroys the false idea. From these premises we also conclude, that spirit is distinct both from matter and from the works formed from matter, for spirit is immutable. Wherefore we maintain, that sight and the object of sight are distinct. A modern védantikŭ had said, that when the distinction is made between matter and spirit, discrimination is applied to things as objects of sight, and gives these illustrations, He who perceives a jar, is not that jar in any respect; he who perceives a body, that is, he who calls himself I [myself] is not the body. But, says the author, this is not admitted, for the védŭ says, that "spirit is to be perceived," and hereby spirit is declared to be an object of sight; how then can a distinction

be maintained? The védantikŭ says, I meant, that which to spirit itself is the immediate object of perception, and therefore your objection is invalid. The author says, If this is your meaning, your mistake is still greater, for visible objects are seen only through the bodily organs, and not by unassisted spirit. The védantikŭ replies, When the védŭ speaks of spirit being visible, it merely means, that it is perceived by the understanding only: for the understanding cannot make spirit known; it can only make known its own operations; nor is there any reason why another should make known God: he is made known, and makes himself known: therefore the meaning of the védŭ, that spirit is perceptible, can only mean that it may be known, for spirit can never be visible. The author says, When you pronounce the word I, spirit is indicated, for when any one says I, spirit [self] is meant; but you say spirit is not visible, as the Bouddhŭs also contend, who affirm, that the sense of happiness and misery lies in the understanding, and not in any other being. In the same manner you affirm that spirit, [like light,] is itself visible, and the Bouddhŭs declare that the understanding is light. We obtain nothing from hence, however, relative to matter; but the great desideratum was to shew, that liberation arose from that discrimination which distinguishes spirit from matter. This fault has been examined in the commentaries. If we speak of discrimination as applied to matter in a general way, there are still many general principles, as mutability, compoundness, a capacity of pleasure, pain, and infatuation, partaking of the nature of twenty-four principles, and applied to these general principles [not confining ourselves to one]: if we therefore say, that liberation is to be obtained by discrimination, we introduce confusion into the subject [the reverse of discrimination]. This there-

fore is not admitted, for that knowledge which removes false ideas, procures liberation. If it should be said, that discrimination applied generally destroys all appropriation, and procures liberation, how does this agree with the védŭ and smritees, which teach, that discrimination must be applied to every form of matter, as, I am not the body, I am not the organs, &c.? To this it is answered, The proposition agrees with the doctrine of these books, because general ideas indicate particular ones.—*In this second section*, Vignanŭ-bhikshookŭ has explained the nature of that discrimination which procures liberation.

Section 3.—In order to obtain emancipation, it has been said, that a person must obtain discrimination which distinguishes spirit from matter. What then is matter? Commonly speaking, it is divided into twenty-four parts, viz. crude matter, the understanding, consciousness of personal identity, the qualities of the five primary elements, the eleven organs, and the five primary elements. In these, either as the attribute or the subject, are included quality, action, and kind. In all these parts of matter, the abstract idea is, the materiality of all things, which arises from some change of its primitive state, either mediately or immediately.

Crude matter is subject to change. It has the following synonyms; prŭkritee,[x] shŭktee,[y] ŭja,[z] prŭdhanŭ,[a] ŭvyŭktŭ,[b] tŭmŭ,[c] maya,[d] ŭvidya,[e] &c. as say the great sages. In the smritees it is called Bramhēē vidya,[f] ŭvidya, prŭkritee, pŭra.[g] This crude matter is considered as possessing the three qualities [goonŭs] in exact equilibrium,

[x] The natural or primary state. [y] Power or energy. [z] The unproduced. [a] The chief. [b] That which is latent. [c] Darkness. [d] Illusion. [e] Ignorance. [f] Sacred knowledge. [g] Excellence.

from which we are to understand, that it is not an effect produced by some cause. By this state of equilibrium is to be understood the absence of increase or decrease, viz. a state in which no effect is produced. Mŭhŭt [intellect], &c. are effects, and are never in a state in which no effect is produced: this is the definition.

Wherever the three goonŭs are uneqnal, we still call it crude matter, but in this case we speak improperly. We have said, that crude matter is not an effect, and we have borrowed it from the original sankhya. Matter, in its natural or crude state, is not possessed of the three qualities: of this doubt not; nor is it distinct from the three qualities; this likewise is an undoubted axiom; for the sankhyŭ sōōtrŭs teach, that the three qualities are not the qualities of crude matter, but of the natural state itself; and this is also taught in the Patŭnjŭlŭ and its commentaries, which declare, that crude matter and these qualities are the same. If all effects arise from these causes, it is vain to seek after another natural state of matter distinct from this. "The qualities of matter," this and such like expressions are similar to "the trees of a forest;" but the trees are not different from the forest. "The sŭtwŭ, rŭjŭ, tŭmŭ, are qualities of matter in its natural state." This sentence, shewing that these qualities are the effect of matter, is intended to point out, that they are not eternal; or that they are both the causes and the effects of mŭhŭt, (intellect). It is said in the védŭ, that the creation of intellect arose from the inequality of the qualities: this inequality is thus explained; In intellect there is a much larger portion of the good quality (sŭtwŭ), and therefore the two other qualities do not make their appearance, but the good quality is made manifest; and from hence arises excellent conduct. In this manner

[four properties being added] the twenty-eight principles [or properties of bodies] are accounted for. The effect of the three qualities on this equilibrium is thus stated in the védŭ: first, all was tŭmŭ [the natural state of matter]; afterwards it was acted upon by another [thing], rŭjŭ, [passion] and inequality was the consequence; then rŭjŭ being acted upon, another inequality was produced, and hence arose the sŭtwŭ [excellence]. The sŭtwŭ and other qualities we call things (drŭvyŭ), because they are possessed of the qualities of happiness, light, lightness, agreeableness, &c.; and are connected with union and separation; but though not subject to any other thing, they form the material of which every thing is made. We call them qualities, since they operate as assistants to the vital energy; they also imprison the spirit. We say, that the organs are possessed of happiness, misery, infatuation, &c. and in the same manner we speak of the qualities, because there is an union between the attribute and the subject, similar to that which exists between the thoughts and the soul. The sŭtwŭ goonŭ, though distinguished by the terms light, favour, &c. is said to have the nature of happiness, by way of pre-eminence. So also the rŭjŭ, though it has the nature of impurity, agitation, &c. as well as of misery, yet, by way of pre-eminence, it is said to have the nature of misery; and thus also the tŭmŭ, though it is described as a covering [a veil or dark cloud] and has the nature of stupidity, &c. yet, by way of pre-eminence, it is to have the nature of infatuation. The effects produced by the three goonŭs are indicated by their names: the abstract noun derived from the present participle *sŭt*, is sŭtwŭ, existence, entity, or excellence; by which etymology, the pre-eminence of goodness, as seen in aiding others, is intended. Rŭjŭ refers to a medium state [neither good nor

bad] because it awakens the passions. The tŭmŭ, the worst, because it covers with darkness.

The three goonŭs have an innumerable individuality [reside in many]. From this rule of the sankhyŭ it follows, that those who are distinguished as possessors of the sŭtwŭ goonŭ, are known by gentleness and other qualities. So also those possessed of the rŭjŭ are known by the mobility of this goonŭ, and those possessed of the tŭmŭ, by the heaviness of this goonŭ. But even if the goonŭs were each considered as one, yet must they be considered as pervading all, for we are taught that [by them] many worlds were created at once. An objector says, how is it possible, that from one cause an endless number and variety of productions could spring? To this another answers, To the union of this one cause to numberless productions, this variety is to be attributed. To the last speaker the author replies, The three goonŭs, which pervade every thing, do not of themselves produce this variety; for, though they pervade all things, they are not united to them. The sum of this doctrine is, that the goonŭs have each innumerable individualities, and are to be esteemed as things and not as qualities.—To this one objects, The goonŭs are three; how then can they be said to be innumerable? The author replies, they are called three in reference to their collected state, in the same manner as the voishéshikŭs comprise the elementary forms of matter in nine divisions. To the goonŭs may also be ascribed dimensions, as being both atomic and all-pervading. If these properties be not ascribed to them, how shall we account for the active nature of the rŭjŭ goonŭ, and for the sentiment which some properly entertain, that the all-pervading ether is an original cause? If you say, that every cause is all-pervading [but not atomic] then the boundaries of things cannot be ascertained.

While other dŭrshŭnŭs ascribe the origin of things to matter, the voishéshikŭ dŭrshŭnŭ contends, that from earthly atoms the earth arose, but this is false, for the first [assisting] cause is void of scent, &c. This is our opinion, and in this opinion we are supported by the Vishnoo pooranŭ, &c. The great sages have taught, that the first cause is unperceived; that matter is subtile [approaching invisibility], underived, identified with entity and non-entity, void of sound, imperceptible to the touch, without form, and is pervaded by the three goonŭs. The first cause is underived, has no producer, and is undecayable. The hypothesis of the voishéshikŭs, that smell, &c. exist in the first [assisting] cause, we have already confuted in the comment.

An inquirer suggests, if matter is both atomic and all-pervading, and, possessing the three goonŭs, has an endless individuality, is not your conclusion destroyed, that it is undivided and inactive? The author answers, I have mentioned individuality as a property of matter purely in reference to it as a cause; as odour [though of many kinds] is an universal property of earths; and the all-pervading property of matter is proved by the same property in ether [which has been pronounced to be one of the causes of things]. Thus, although it be maintained, that the creatures are many, and that creation is composed of many parts, yet they are all one when we speak of things in reference to their generic nature. The védŭ also confirms this doctrine, when it mentions, "the one unproduced." Matter is also called inert, because it does not tend to any object, and because it has no consciousness of its own existence. But, if when you say, that matter is inactive, you mean that it is destitute of motion, you will contradict the védŭ and smritees, for

they declare that matter possesses motion [agitation]; therefore when we say that matter is inert, our meaning must be confined to this idea, that it does not tend to any object, and is free from consciousness of its own existence. Whatever else is included in matter, is shewn in the comment, [Sankhyŭ-Bhashyŭ]. The proof from inference, relative to the nature of matter is this, intellect, &c. the effect of matter, are identified with pleasure, pain, and infatuation; and the things to which intellect, &c. give rise, are identified with pleasure, pain, and infatuation. From the effects therefore we ascend to the cause, matter. Thus, when we see a garment, we gain this knowledge, that cloth is composed of thread.[h] The védŭ and smritees confirm this argument. We have thus ascertained by inference, that matter is identified with pleasure, pain, and infatuation; but further particulars of matter may be learned from the shastrŭs and by abstraction.

Some one says, the fruit of the sŭtwŭ goonŭ is declared to be happiness, joy, &c. but except in the mind, we discover no happiness on earth—none in the objects of the senses: therefore this declaration is not confirmed. To this a third party replies, True, we see not happiness in the objects of sense; but the excellency of very beautiful forms produces happiness. The author denies the premises, and says, If excellency be admitted as a species, as well as blueness, yellowness, &c. it will involve the absurdity of two species in one subject. Further, in a lapse of time, the same excellent form which gave pleasure excites pain. We term that in which excellency

[h] The pŭndit who assisted the author in this translation, supplied another comparison: Butter arises from milk—the source is milk, the means is churning, the effect is butter: from this effect we infer, that all milk possesses a butter-producing quality.

resides, the happy: [therefore happiness is found in sensible objects]. This assertion is further proved by the expressions, the *form* of the jar, *worldly* pleasure, &c. [that is, these expressions suppose, that there is in present things a power of giving pleasure]. See the commentary (bhashyŭ).

The nature of matter having been thus ascertained, we shall now treat of mŭhŭt [intellect]. The principle mŭhŭt, which is named from the reasoning faculty, springs from matter. It is called mŭhŭt, from its union with religion and other excellent qualities, which form its distinguishing character. Its synonyms are, Mŭhŭt Booddhee,[i] Prŭgnŭ,[k] &c. In the Ŭnoogēēta[l] it is also thus described: Spirit possessed of all these names or qualities, is called Mŭhŭt, Mŭhan-atmŭ,[m] Mŭtee,[n] Vishnoo,[o] Jishnoo,[p] Shŭmbhoo,[q] Vēēryŭvŭt,[r] Booddhee, Prŭgnŭ, Oopŭlŭbdhee;[s] also Brŭmha, Dhritee,[t] Smritee.[u] It is spread over the world; that is, its effects [figuratively] his hands, feet, eyes, head, mouth, and ears, fill the world; it is all-pervading, undecayable, it possesses rarity, levity, power, undecaying splendour. Those who know spirit, are not desirous [of other things]; they have conquered passion, &c. and being emancipated, ascend to greatness [mŭhŭt]. He who is mŭhŭt, is Vishnoo; in the first creation he was Swayŭmbhoo,[x] and Prŭbhoo.[y] The three kinds, viz. sŭtwŭ, &c. [or qualities] of mŭhŭt, have been allotted to three deities, so that each is identified with the quality [goonŭ] itself, and from hence the three names, Brumha, Vishnoo, Shivŭ. Thus it is said

[i] The understanding. [k] Knowledge. [l] A section of the Mŭhabharŭt. [m] The intellectual spirit. [n] The will. [o] The all-pervading. [p] The victorious. [q] The existent by way of eminence. [r] The powerful. [s] Comprehension. [t] Restraint. [u] The rememberer. [x] The self-existent. [y] The supreme.

in the Vishnoo pooranŭ, mŭhŭt is three-fold, it has the sŭtwŭ, rŭjŭ, and tŭmŭ qualities. The Mŭtsyŭ pooranŭ also says, From matter, with its changes, arises the principle mŭhŭt; and hence this word mŭhŭt is used among men, [when they see any thing great]. From the qualities of matter in a state of excitation [fermentation, *kshobhŭ*] three gods arise, in one form, Brŭmha, Vishnoo and Mŭhéshwŭrŭ.

Spirit possesses rarity, levity, &c. This is asserted in reference to the union of the attribute and the subject. In the first creation, mŭhŭt is unfolded by the form Vishnoo, rather than by that of Brŭmha and Sŭnkŭrŭ: this is mentioned in a stanza of the Vishnoo pooranŭ. The principle mŭhŭt, in part, through the penetrating nature of the rŭjŭ and tŭmŭ goonŭs, being changed in its form, becomes the clothing of individual particles of life [i. e. of souls], and being connected with injustice, &c. becomes small. The sentence of the sankhyŭ is, that mŭhŭt, from association becomes small [or is diminished]. The effect of mŭhŭt, both in its free and combined state, is firmness. Mŭhŭt is the seed-state of the tree of the heart, [ŭntŭkŭrŭnŭ] of ŭhŭnkarŭ [consciousness of existence], and of mŭnŭ [the will]. Therefore, it appears from the shastrŭs, that mŭhŭt is derived from matter, and ŭhŭnkarŭ from mŭhŭt [intellect]. By a general inference, it is concluded, that effects are united to their immediate causes: [in this way, mŭhŭt gives birth to ŭhŭnkarŭ, or consciousness, and is united to it] but whether, in creation, the five elements [the material parts] were first created, and the others succeeded in regular succession, or whether the intellectual part was first created, and was followed by the others in succession, we cannot determine by inference, for want of a clear datum. There are, however, some re-

marks in the védŭ and smritees which lead to the conclusion, that the intelligent part was first created. This has been shewn in the bhashyŭ.

Having defined the nature of understanding [mŭhŭt], we now proceed to consider the nature of consciousness [ŭhŭnkarŭ] :—Consciousness arises from the undertanding, as a branch of the seed plant. It is called ŭhŭnkarŭ from its effects, viz. an idea that I exist, as a potter is denominated from a pot: this is its character. Its synonyms are found in the Kōōrmŭ-pooranŭ: ŭhŭnkarŭ,[z] ŭbhimanŭ,[a] kŭrtree,[b] mŭntree,[c] atma,[d] prŭkoolŭ,[e] jēēvŭ ;[f] all which are exciting principles. This consciousness, being of three kinds, is the cause of three different effects; thus the Kōōrmŭ pooranŭ, Consciousness arises from the understanding, and is of three sorts: voikarikŭ [changeable]; toijŭsŭ [from tijŭ, light]; and, born from the elements, &c. tamŭsŭ [darkness]. The toijŭsŭ creation comprises the organs; the voikarikŭ, ten of the gods; mŭnŭ [consciousness] being added, makes eleven partaking in its qualities of both [kinds, that is, of the nature of the bodily organs and the faculties]. From the tŭn-matrŭs[g] were created visible objects, as animals, &c. The voikarikŭ creation is peculiar to the sŭtwŭ goonŭ, and the toijŭsŭ to the rŭjŭ : mŭnŭ, by its own qualities, or union, becomes an assistant in the operations of the faculties, and partakes of the organs both of perception and action. By this sentence of the védŭ, and others of the same import, viz. " my mind was elsewhere—I did not hear," it is proved, that the mind partakes of both kinds of organs.

[z] Consciousness of existence. [a] Regard to self. [b] The governor.
[c] The counsellor. [d] Self or spirit. [e] Excellent origin. [f] Life.
[g] The simple elements of sound, touch, form, taste, and smell, as unmixed with any kind of property.

The eleven gods which preside over the organs, are, Dik,[h] Vatŭ,[i] Ŭrkŭ,[k] Prŭchétŭ,[l] Ŭshwee,[m] Vŭnhee,[n] Indrŭ,[o] Oopéndrŭ,[p] Mitrŭ,[q] Kŭ,[r] and Chŭndrŭ.[s]

Having determined the nature of consciousness, the author proceeds to explain the faculties and organs :—In the first place, from consciousness proceeded the reasoning faculty [mŭnŭ] ; the strong bias to sound felt by mŭnŭ, produced the incarcerated spirit's organ of hearing ; from the attraction to form felt by mŭnŭ, arose the organ of sight, and from the desire of smell in mŭnŭ, the organ of smelling, &c. This is found also in the Mokshyŭ-Dhŭrmŭ, where the organs are described as the effects of the operations of the mind, or, in other words, attachment. Thus, by the reasoning faculty, the ten organs and the five tŭn-matrŭs are produced from consciousness. There is no ascertaining the order of the organs and tŭn-matrŭs, because they are not related as cause and effect. Respecting the organs, there is no proof that one organ gave birth to another ; but this proof does exist respecting the tŭn-matrŭs. Thus, to speak of them in order : from the tŭn-matrŭ of sound arises that of feeling, which has the qualities both of sound and touch ; and thus, in order, by adding one quality to every preceding one, the other three tŭn-matrŭs are produced. In the commentary on the Patŭnjŭlŭ, the regular increase of a property in each of the tŭn-matrŭs is described. Moreover, the five tŭn-matrŭs give birth to the five primary elements. The Koormŭ and Vishnoo pooranŭs teach, that the five tŭn-matrŭs arose in succession from consciousness; the Koormŭ says, Consciousness which arises from the tŭmŭ

[h] The regent of a quarter. [i] The regent of wind. [k] The sun. [l] The regent of water. [m] The divine physicians. [n] The regent of fire. [o] The king of heaven. [p] Vishnoo. [q] A god. [r] Brŭmha. [s] The moon.

goonŭ, and which gives birth to the five senses, undergoes a change, and from this change is produced the simple element or tŭn-matrŭ of sound. From sound was produced the ether, having the distinguishing character of sound. Ether, undergoing a change, produced the tŭn-matrŭ of feeling, and from this arose air, having the quality of touch; and so in order with the rest.

An opponent says, the four primary elements [ether, air, fire and water] are evidently the assisting causes of other things; and therefore, when you contend, that by them nothing is effected beside the circumstance of change, you err. To this the author replies, The pooranŭs declare, that consciousness is the cause, while the five tŭn-matrŭs are mere accessaries in the creation of the five primary elements. In this manner were produced the twenty-three principles [of things]. After deducting the five elements, and consciousness in the understanding, the remaining seventeen are called the lingŭ-shŭrēērŭ,[t] in which the spirit resides as fire in its dwelling-place fuel. That lingŭ-shŭrēērŭ of all sentient creatures being produced, continues from the creation till the destruction of the material world; it is carried out of the world at death by the living principle, and with it returns to the earth in the next transmigration. The living principle, being a distinct operation of the understanding, is not considered as distinct from the lingŭ-shŭrēērŭ. The five tŭn-matrŭs are the receptacle of the lingŭ-shŭrēērŭ, as canvas is that of a painting, for so subtile a substance could not pass from one state to another without a vehicle.—In the beginning, the lingŭ-shŭrēērŭ, in an undivided state, existed

[t] The Hindoo writings speak of three states of the body, the lingŭ-shŭrēērŭ, or the archetype of bodies; the shookshmŭ-shŭrēērŭ, or the atomic body, and the st'hoolŭ-shŭrēērŭ, or gross matter.

in a state similar to that clearly visible material body which is as the clothing of the Self-Existent. Afterwards, the individual lingŭ-shŭrēērŭs became the clothing of individual animals, which clothing forms a part of that which clothes the Self-Existent, as the lingŭ-shŭrēērŭ of a son is derived from that of a father. Thus speaks the author of the aphorisms [Kŭpilŭ]: Different individuals are intended to produce different effects; and thus also Mŭnoo, God, having caused the subtile particles of the six unmeasured powers, or the six organs, the collected denominator of the soul, to enter into mere spirits, formed all creatures. The meaning is merely this, God, the self-existent, causing the rare or subtile parts of his own lingŭ-shŭrēērŭ to fall as clothing upon the souls proceeding from himself, created all animals.

Having thus described the lingŭ-shŭrēērŭ, the author proceeds to describe gross matter:—Consciousness of personal existence arises within intellect as a tenth part of intellect; and, bearing the same proportion, from consciousness of personal existence arises ether; from ether air; from air light; from light water, and, from water earth, which is the seed of all gross bodies, and this seed (earth) is the mundane egg. In the midst of that universe surrounding egg, which is ten times larger than the fourteen spheres, by the will of the self-existent, was produced the st'hoolŭ-shŭrēērŭ of this being. This self-existent, clothed with this matter, is called Narayŭnŭ.

Thus Mŭnoo, after having discoursed on the self-existent, says, "He, desirous of producing numerous creatures from his own substance, in the first place created waters, and in them produced a seed, gold-like, splendid as the thousand-rayed sun. In that seed was produced

Brŭmha, the sire of all. He was the first material being, and is called Poorooshŭ (the producing cause); and thus Brŭmha became the lord of all creatures. Waters are called Nara, because they were produced by Nŭrŭ [the self-existent]: they were at first his place [ŭyŭnŭ], therefore he is called Narayŭnŭ." The védŭ and smritees teach, that this spirit is one, since all creatures were derived from it, and since all at last will be absorbed in it. Therefore the védŭ and smritees are not opposed to the popular sentiment, that "Narayŭnŭ is the spirit of all sentient creatures."

Narayŭnŭ, clothed with the total of gross matter, created, on his navel, resembling the water-lily-formed Sooméroo, him who is called the four-faced, and then by him created all individuals possessed of organs, down to the masses of inanimate matter. Thus the smritees, All living creatures, with their organs, proceeded from the body of that being [Narayŭnŭ thus clothed with matter]. That which is said in the pooranŭs, that, while Narayŭnŭ was sleeping on shéshŭ [the serpent-god Ŭnŭntŭ], the four-faced god was unfolded from the water-lily navel, and from the eyes and ears of this god, must be understood as referring to the creation which takes place at the dawn of every day of Brŭmha, viz. at every kŭlpŭ. It cannot agree with the first creation, but this sleeping on shéshŭ agrees with the dissolution of nature which takes place on the evening of a day of Brŭmha, and with the appearance of the torpid gods, in regular order from Brŭmha, who in a united state had retired into the body of Narayŭnŭ; for, the dissolution of nature at the evening of a day of Brŭmha, is called sleep, because, at that time, for some purpose, he [Narayŭnŭ] assumes a body. Thus the twenty-four principles [of things], and the production

of the world by them as an assisting cause, have been briefly described. From whatever cause any thing is produced, its continuance depends upon the continuance of that cause, and its dissolution arises from the absence of it. From whatever cause any principle [of the twenty-four] is derived, in that it is again absorbed; but absorption is in the reversed order of creation, while creation is in a direct order [as from ether, wind; from wind, fire, &c.] So says the Mŭhabharŭtŭ, &c. These changes, viz. creation, preservation, and destruction, in the gross state of the twenty-four principles, are shewn, in order to assist in obtaining a discriminating idea of Him who pervades all things; the perceptible though very subtile changes [in these principles] are thus mentioned in the smritees: the constant births of the lingŭ-shŭrēērŭs, on account of their extremely subtile nature, and the rapidity of time, are as though they were not. Therefore, speaking correctly, all inanimate substances are called non-entities [or rather momentary]; another affirms, that all inanimate things, to speak decisively, are uncertain. Standing aloof then from all inanimate things, the spirit is to be perceived as the real existence by those who are afraid of evil. The Ŭnoogēēta contains the following comparison: This universe, the place of all creatures, is the eternal tree Brŭmha: this tree sprung from an imperceptible seed [matter]; the vast trunk is intellect; the branches, consciousness; its inferior branches, the primary elements; the places of the buds, the organs; and thus, spreading into every form of being, it is always clothed with leaves and flowers, that is, with good and evil fruit. The person who knows this, with the excellent axe of real wisdom cuts down the tree, rises superior to birth and death, and obtains immortality.—*End of the third section.*

Section 4.—For the accommodation of the student, I shall now, in verse, treat of spirit, as the first cause [pooṛooshŭ], and distinct from matter. The common concerns of life are conducted by this one idea " I am" [that is, by indentifying spirit with matter] ; but by the true knowledge of God it is made clear, that he is eternal, omnipresent, &c. I shall therefore, in the first place, speak of spirit as united to matter : [In this sense] he who receives the fruit of actions, is eternal, since he is the cause of every operation of the understanding, and of every creature produced by the mutations of matter. Moreover the understanding is without beginning; for as a seed is said to contain the future tree, so the understanding contains the habits produced by fate, and as such must be without beginning : therefore, from the fact, that the understanding is without beginning, we derive the proof, that he who receives the fruit of actions is without beginning. When we speak of spirit, as the sovereign, we mean, that it presides over the operations of the understanding as the receiver, as a shadow is received on a mirror.[u] Therefore when the operations of the understanding are destroyed [withheld] the liberation of spirit ensues ; [that is, according to the sankhyŭ, the liberation of spirit includes merely the liberation of the understanding from its operation on visible objects]. He who receives the fruit of actions being without beginning, there exists no cause for his destruction, and therefore he is not destroyed : from hence it is proved, that he is eternal, and, being eternal, he has not the power of producing new ideas. We have never seen that that which is destitute of light can make

[u] According to the sankhyŭ, spirit is not considered as the creator, nor, in fact, as really receiving the fruit of actions ; this reception being only in appearance in consequence of union to matter, and not more, in reality, than as the mirror suffers or enjoys from the image reflected upon it.

known light; in the light-possessing works of the sŭtwŭ-goonŭ, the properties of this goonŭ are seen. From hence we gain the idea, that the cause of things [the manifester] is not finite, but eternal; therefore manifestation resides in the eternal. Union leads to mistake respecting the cause of manifestation; as when some suppose, that the power of giving light is in the fuel, or that this power is communicated to a mirror when you remove its covering. Therefore the knowledge of the eternal must also be eternal, and in some sense, must be considered as spirit, for upon it nothing is reflected. [If any one say, that] knowledge [is a property, we affirm that it] is a thing, for it is dependent on none; and "I am" [personal identity], being a quality of the understanding, will agree with this as a thing. Through false ideas, the ignorant constantly cherish the error, "I am that lump" [of clay; that is, they conceive of spirit as matter]. Through association [between body and spirit], they call spirit the wise, and from the same cause they apply to spirit the terms dependence, depravity, production, and destruction; but as vacuum only is necessary to the ear, so spirit requires only spirit; therefore, in an inferior sense, but where no objection can be raised, it is decided from the védŭ, &c. that spirit being wholly light, the all-pervading, the eternal, and the pervader of all bodies, requires only spirit. When it is united to material things, then [not really but apparently] it is capable of destruction; when in a subtile state, it is unsearchable. If it is diffused through the whole system, why then are not the things of all times and of all places always manifest? They are not manifest except in those cases where spirit is united to the operations of the understanding. Philosophers maintain, that the appearance of things is their image reflected upon spirit. When the operations of the understanding

are not reflected, spirit is considered as unconnected, immutable, ever-living, all-diffused, and eternal. All desires, &c. arise in the understanding, and not in the spirit, for desire and the operations of the understanding have but one receptacle. All things within us subject to alteration, exist in the understanding; therefore all spirits, like all vacuums, are equally immutable, always pure, always identified with the understanding, always free, unmixed, light, self-displayed, without dependence, and shine in every thing. An opponent here says, We are then, in short, to understand, that all spirits, like the vacuum, are one; for that it is in the understanding only that the contrarieties, pleasure and pain, exist. This objection will not stand, for in one spirit there are these contrarieties, the reception of the fruit of actions, and the absence of this reception; for when spirit receives the operations of the understanding, it is many, and when distinct from these operations, it is one; the védŭ and smritees teach us, that spirit is one when we apply to it discriminating wisdom; and many when united to matter. Spirit receives pleasure, &c. as a wall the shadow; but that which enjoys or suffers is the understanding: still a distinction is formed by the appearance or non-appearance of enjoyment or suffering in spirits, similar to that which appears in pillars of chrystal on which the shadows of dark or red bodies have fallen; but the similitude drawn from air is inadmissible, because things having different properties make no impression on air.—*End of the fourth section.*

Section 5.—I shall now speak of spirit, and of that which is not spirit, and enlarge upon the qualities of the one, and the faults of the other, that the distinction between them may be made clear. This cloud-like world,

subject to the transmutations arising out of the three goonŭs, like the changing clouds in space, is repeatedly produced and absorbed in spirit, by its approximation to the three goonŭs in their changed form. Therefore spirit [chitee], being [in reality] without change, as the supporter of the three-goonŭ-changed [world], is the instrumental cause of the universe. As water, by its being the sustaining substance, is acknowledged to be the supporter of the world, so spirit by its being the sustainer of the embryo [atomic] world, is declared to be its supporter. Brŭmhŭ, the immutable, the eternal, and who is described by the synonym Pŭrŭmart'hŭ-sŭt [the real entity], without undergoing any change, is [popularly speaking] the instrumental cause of all things. He is called Pŭrŭmart'hŭ-sŭt, because he exists for himself, and is compleat in himself. He is called sŭt [the existent] because he exists of himself, and accomplishes all by himself. Nature in all its changes is like the fluctuating waves, and is called ŭsŭt [non-entity] through its constant change from form to form. That which, after the lapse of time, does not acquire a new denomination from having undergone a change, is called in the smritees vŭstoo (substance); that which owes its existence to its dependence on something else, or which is completed by the vision of something else, or which arises from another source, is not called substance [is ŭsŭt], because something else is required to give it existence. That which is real, must have existence: we can never say, that it does not exist. If it does not exist, we can never affirm that it exists, or that it is eternal. Therefore, when we speak of the world as possessing entity and non-entity, we lie under a mistake: [still, as real impressions are produced by it on the mind, we may say] this world is sŭt [substance] and ŭsŭt [unreal]; but to believe that this world is a substantial good,

is a real mistake. This world is [compared to] a tree; its intellectual part is its heart [the substantial part]; all the rest is sap [unsubstantial]. That part of the world which is permanent, is intellect, which is unchangeable; all the rest is contemptible, because unsubstantial. So also is it false and unsubstantial, because, compared with Brŭmhŭ, it is unstable.

Thus have I shewn, that spirit is a reality [sŭt]; and have also described the nature of other things. These subjects are discussed at length in the Yogŭ-Vashisht'hŭ; I have here only given an abstract of them. A dream, when a person awakes, is proved to be a non-entity. That body which, when awake, we are conscious we possess, is a non-entity when we are asleep. At the time of birth, death is a non-entity; and at the time of death, birth is a non-entity. This error-formed world is like a bubble on the water: we can never say that it does not exist, nor that it does. Spirit is real entity, but not so the visible world: it is as unreal as a snail when mistaken for silver; or as when the thirsty deer mistakes the reflected rays of the sun for a pool of water. There is one omnipresent, placid, all-pervading spirit; he is pure, essential knowledge, entire and inconceivable intellect, widely diffused like boundless space. Wherever, in any form, that omnipresent, omnipotent, universal, all-inspiring, self-existent being, is visible, there, in these forms, this agitated world, now visible and now invisible, appears extended in him like the reflected rays of the sun [mistaken for water] on the sands of a desert. As a magic shew, or as the appearance of water from the reflecting of the rays of the sun on the sand, or as the unstable waves on the surface of the water, so is the world as spread out on spirit. This visible world was spread out by

the mind of the self-existent Brŭmhŭ; therefore the world appears to be full of mind. Those of impure mind, who are ignorant, and who have not entered the [right] way, esteem this unsubstantial world as substantial, and pursue this idea with the force of the thunderbolt. As a person unacquainted with gold may have an idea of a [gold] ring, but has no conception of the value of the gold of which it is composed, so an ignorant person sees in the world only cities, mountains, elephants, and other splendid objects; he has no idea of that which is spiritual. In these and other passages of the Yogŭ-Vashisht'hŭ, the absolute nothingness of the world is declared; and in other passages, the world, as the work of the eternal, is called eternal. That, freed from name and form, in which this world will be absorbed, is called, by some, crude matter, by others illusion, and by others atoms. This world, in the midst of spirit [lying dormant] during a profound sleep at night, resembles a water-lily imprinted on the heart of a stone. The universe-formed imperishable fruit of the wide-spreading tree of nature, is made visible by Brŭmhŭ. Thus has been decided the different natures of entity and non-entity.—*End of the fifth section.*

Section 6.—Having shewn the nature of spirit as distinguished from other things, I now proceed to speak of its intellectual nature, as distinguished from the operations of the understanding. Mŭhŭt pooroosŭ [intellect] is called ŭnoobhootee, chitee, bodhŭ, védŭna, viz. sentiment, conception, understanding, and ratiocination. Other things are called by the names védyŭ,[x] jurŭ,[y] tŭmŭ,[z] ŭgnanŭ,[a] prŭdhanŭ,[b] &c. Knowledge, when connected with the object of knowledge, is esteemed the manifester,

[x] The object of knowledge. [y] Brute matter. [z] Darkness.
[a] False ideas. [b] Chief.

in the same manner as light, by its union with the object it displays, is called the manifester. Connection with the objects of knowledge exists immediately or mediately, in unassociated spirit; not, however, as it exists in the understanding, but as the body on the glass. Spirit, though it is diffused, on account of its unconnectedness with the faculties and with material things, does not look at the object of knowledge. Thus spirit, like other things, through its want of union to the faculties, and of operation upon its objects, remains unknown. The spirit during its freedom [from matter], through the absence of the operations of the understanding, remains unknown, without form, identified with light, and air-formed. The operations of the understanding have form and bounds; like a lamp, they are visible; they are innumerable; they perish every moment; they are inanimate, for like a pitcher, a lamp, &c. they are the objects of the perception of another [the soul]. The manifesting power of the operations of the understanding is its capacity of resembling the thing made known. As a mirror, by its capacity of receiving the images of things, is that which displays them, so the understanding, through its capacity of receiving the forms of things, is that which displays them. It is spirit which perceives the operations of the understanding; but it is through the operations of the understanding that other things are perceived. Some one objects, If we acknowledge two powers of perception, one residing in spirit, and the other in the understanding, we admit more than is necessary for the effect. Spirit sees things through the understanding: that is, the understanding assumes the forms of these things, and their shadow is reflected upon spirit: the understanding, &c. cannot perceive [objects]. In this manner the distinction is made clear between the operations of the understanding and spirit; and

from [the examination of] matter, &c. the distinction between spirit, and that which is not spirit, is also established. By the union between spirit and the operations of the understanding, in the images reflected by one and received by the other, the mistake is made, that they are both one, and that the understanding possesses the powers of spirit, as persons mistake a piece of red-hot iron for fire. This discrimination between the operations of the understanding and spirit, in which the noiyayikŭs have been bewildered, and which a person of small understanding cannot comprehend, has been eminently illustrated by the sankhyŭ. The ignorant Bouddhŭs, through not discriminating between the operations of the understanding and spirit, declare these operations to be spirit, and being thus bewildered as it respects the meaning of the védŭ, which teaches [for the sake of illustration] that knowledge is spirit, regard spirit as temporary. This discrimination between the instrumental cause, viz. the operations of the understanding, and the self-existent, who makes them known, is not impossible to good philosophers: a duck can separate milk from water. This capacity of discriminating between spirit and the operations of the understanding is called emancipation, the end of the world. Every one, through visible objects, knows something of God; but abstract ideas of God, none possess; to obtain these, discrimination is required. Spirit cannot be discriminated from external things, because of its admixture with the operations of the understanding, but by a knowledge of these operations they may be separated from spirit. As fire on the hearth, though it cannot be distinguished from coals, on account of their union, yet it may clearly be discriminated by its consuming quality. We learn from the védŭ, that the distinction between the operations of the understanding on visible

objects, and spirit, is most clearly seen during the time of profound sleep, when spirit, as the manifester, appears as light. Wise men affirm, that every thing is distinct from that which makes it visible: jars, &c. are different from the light [which makes them visible], and the operations of the understanding are different from light. As therefore unassisted spirit makes evident the operations of the understanding, it is clear, that it must be distinct from those operations; this mode of decision will soon enable a person to comprehend this idea. In this manner, spirit is found to be the revealer of the operations of the understanding, and as such is to be distinguished from these operations, though it continues to make them known. According to the védŭ, &c. though the body and faculties in waking time appear not to be different from spirit, yet during a dream, spirit is clearly seen to be different from both. In a dream, all bodies different from spirit appear in the spirit; and this is also the case when the person is awake; but in waking hours there is this difference, that the same things are also objects of vision. In a dream, they are the immediate objects of perception, because they are ideal. In waking hours, they are the objects of perception by the instrumentality of the organs. In our sleeping or waking hours, all material objects, as delineated on spirit, appear of the same form; there is no difference between them whether ideal or visible. The form of things in the spirit is merely an idea, clothed with form by the operations of the understanding. Therefore the operations of the understanding, as applied to material things, when reflected on spirit, are the same in our waking as in our sleeping hours. This is said as conjecture; we have no means of proof; but there is no better method of shewing the nature of spirit than by comparing the state of things in a dream and when awake. As a person dreaming, sees

every thing in spirit, so in his waking hours [notwithstanding the omnipresence of spirit, through the individuation of his ideas, he fancies] he sees it confined in one place [the body]. Profound sleep, then, shews simple spirit [rather than its state of embodied existence]. Both when awake, and when we dream, the ideas which we form, through the operations of the understanding, of spirit being possessed of form, are illusory and false. The overspreading of the understanding with darkness is called the heavy sleep of the understanding, but the want of this covering is called the deep sleep of the soul. Spirit, perfect, eternal and unchangeable, perceives the operations of the understanding only; but where the operations of the understanding are wanting, it perceives nothing. As spirit is at the post of the operations of the understanding, it must be omnipresent and eternal. Therefore the ignorant in vain perform religious austerities, for spirit undergoes neither decay nor destruction. The ignorant believe, that the understanding and the body, united as husband and wife, endure the suffering of pain; and they plead this as a proof, that in time of profound sleep the body enjoys repose. He who enters upon religious austerities for shew, without distinguishing between spirit and the secularised operations of the uncreated understanding, will never obtain emancipation, but will continue miserable in this world and in the world to come. Through the want of discriminating between the understanding and spirit, some maintain the doctrine of the individuality of souls, but this is false, for all souls have the same vitality. The understanding, having despised and thrown the weight of government upon its husband, spirit, which has no qualities, is imprisoned in its own operations. But the purified understanding, recognizing her lord [spirit] in his true character, is here filled with joy, and at last is absorbed in the body of her lord. The understanding re-

cognizing her lord [spirit], and thus meditating, he is not governor, he enjoys not pleasure, he endures not pain, he is pure spirit, like the vacuum, gives him no more pain.—*End of the sixth section.*

Section 7.—Having thus pointed out the distinction between pure spirit and the understanding, the author next proceeds to describe the happiness of spirit. The smritees declare, that pain is [or, arises from] the expectation of pleasure from the objects of sense. From hence it appears, that the essence of pleasure lies in the absence of pleasure and pain. We have chosen this definition of pleasure in preference to the ancient one, because it is more forcible; and we must be allowed to do this in a work treating of liberation [of spirit from matter], otherwise an objection would lie against every work which defines logical terms. The word happiness is figuratively applied, without sensible proof, to spirit, for the sake of representing it in an agreeable manner, as air is figuratively used to represent omnipresence; but the idea of happiness, as applied to spirit, is clearly disproved by this and other sentences of the védŭ, Spirit is neither joyful nor joyless. It is clear, that the negations of the védŭ [spirit is not this, is not that, &c.] are of more force than instructions [relative to ceremonies]; for these instructions cannot procure for the worshipper that which he needs, liberation. The expression, It is not joyless, teaches us, that spirit, as lord, partakes of the happiness of which the understanding is the author: as he, not destitute of wealth, is wealthy, or the master of wealth. By this sentence of the védŭ, Spirit is more lovely than any thing; the beauty of spirit is intended to be set above happiness: therefore it is improper to call spirit the blissful. From the following verse of the védantŭ, Happiness, &c. belong to matter, it ap-

pears that the essential happiness of spirit is not insisted upon in the védantŭ. The nature of spirit, as destitute of happiness, has been examined at large by us in the commentary upon the Brŭmhŭ-Mēēmangsŭ: we now speak of spirit as identified with love: the disinterested attachment [of the understanding] to spirit, which never regards spirit as non-existent, but always as existent, is genuine love. The desires of the understanding after pleasure are subject to spirit; therefore spirit [self] is the most beloved object; there is nothing so beloved as this. Love to spirit should be founded on its spiritual nature; and not upon any expectations of happiness. A person says "I am" [I exist]; he does not say "I am—happiness," [that others should expect happiness from him]. Happiness is the absence of misery, and with this, spirit is identified. Spirit is lovely; and is identified with love. Hence, in reality, spirit is the object of love, but not on account of that with which it is invested; this would be love to the appendage, and would be unstable, not real. For want of discrimination, when affection is placed elsewhere, as on pleasure, &c. it is temporary, but love to spirit is constant; for spirit is styled the eternally happy. If the understanding be well settled, and perceive the entire loveliness of spirit, will it not bathe in a sea of happiness? In common affairs, the understanding enjoys happiness when any thing pleasant is presented to the sight; from hence we infer, that supreme happiness must arise from a view of that which is supremely lovely. The exciting cause to love is always spirit—spirit is of itself lovely: this sentence the védŭ perpetually repeats when it proposes to fix the thoughts on spirit. The happiness arising from the sight of the beloved object, spirit, and which can be represented by no similitude, is enjoyed by the wise [who are] emancipated, even in a bodily state. The hap-

piness enjoyed by spirit which dwells within, is genuine: this is not controverted by the yogēē; but miserable men, unconscious of this, and anxious after outward happiness, are deceived. Secular persons desire happiness, but, like a householder who seeks pleasure by looking through the windows, instead of looking for it within, they seek it by looking through the senses. Cursed be those pleasures which arise from the senses, and when changed give pain, for they are obtained from pain, are made up of misery, and obstruct the pleasures of spirit.—*End of the seventh section.*

Section 8.—The discriminating characters of spirit, mentioned in the védŭ and smritees, that it is eternal, intelligent, and happy, have now been described. Matter is possessed of three contrary qualities, [it is temporary, destitute of life, and is [or tends to] misery]. Discrimination discovers the excellencies of the one, and the evil qualities of the other, and destroys the latter. Those opposite natures, which arise out of the absence of qualities in spirit, and their presence in matter, we will discuss, by many proofs, though in a brief manner, in the sequel. The operations of the understanding, and the images of pleasure, pain, &c. are both in the same place, the understanding. Mŭhŭt [intellect], and all created things, are inanimate, and their producing cause is also inanimate, for the [instrumental] cause and the effects are always seen to be of the same nature. Therefore spirit is proved to be mere gnanŭ [light, or knowledge], and all other things, as well as all the qualities of things, are the mere transmutations of matter. The wise consider spirit as void of qualities, and immutable. Gnanŭ [spirit] is spoken of as immutable when [in the body] it is firm as the peak of a mountain. As by contact with an unguent, the

thing touched is tinctured with its qualities, so desire is produced in the understanding by its connection with the objects of sense. The union [sŭmbŭndee] which takes place in the act of anointing [smearing or painting] a thing, is called sŭngŭ [association], and ŭnjŭnŭ [paint]: therefore the great sages, using the comparisons of the ether and the lotus, untouched by earth and water, have declared, that spirit is not tangible, is unassociated, and unaffected. In spirit, the sea of boundless power, the three goonŭs are driven about, for the purposes of creation, like bubbles in the ocean, and become the universe. The vital spirit, through its vicinity to the world, as sovereign, influences inanimate things as the loadstone the needle. Inanimate things are excited to action, like servants, to hold forth spirit as the maker, the nourisher, and the destroyer of all. The bodily organs naturally collect all articles of enjoyment for the sovereign [spirit], and deliver them to the chief minister, the understanding. The understanding, charged with all these articles of enjoyment, presents them to spirit; the spirit, as lord of all, enjoys them, like a king, by merely looking on them. The body is the lord of wealth, the organs of sense are the lords of the body, the understanding is the lord of the organs, and the spirit the lord of the understanding. The immutable one has no lord to whom he owes obedience. Therefore this is the limit of our conceptions of God—he is the light of all, the lord of all. The glory [happiness] of others [the creatures], obtained with much pain, is transitory: that of passive spirit is without beginning and without alloy. Spirit is power, and hence, by illusion, and by its dancing near the great mass of inanimate matter, it receives birth and absorption with the utmost ease. The yogēē, viewing the glory of spirit, which is beyond all comparison, and free from

alloy, values the glory of [the god] Brŭmha no higher than a blade of grass. The atma [enjoyer] of outward things is the body; the organs are the atma [enjoyer] of the body; the atma of every thing, even of the organs, is the understanding; and the atma of the understanding is space-like spirit. The space-like spirit is called Pŭrŭm-atma [the most excellent spirit] because beyond it there is no spirit. Spirit is called the animal soul, when it is connected with the operations of the understanding, but, according to the smritees, spirit, as distinct from these operations, is called Pŭrŭm-atma, the Great Spirit. Whatever it be that pervades any thing, that is its Brŭmhŭ; therefore the creator of every being down to inanimate matter, is its Brŭmhŭ. Theists, i. e. the sankhyŭs, affirm, that gnanŭ is God; others believe that the Great Spirit is God, but nobody affirms that inanimate matter is God. The everliving, who is the supreme, and who pervades all things, is Brŭmhŭ; for no cause is known from which it can be ascertained that he has any superior or pervader. He, undivided and uniform, is the total of innumerable spirits, and is called chit-ghŭnŭ [the total of sensation]; vignanŭ-ghŭnŭ [the total of wisdom], atmŭ-ghŭnŭ [the total of spirit]. Pŭrŭm-atma does not depend on another for manifestation, he is known only to himself; therefore he is called his own manifester: every thing else is destitute of this property. Enjoyment [bhogŭ] does not belong to the immutable spirit, but to the understanding. The pleasures of spirit arise from the images of things reflected by the operations of the understanding: spirit therefore tastes pleasure in a secondary manner. Spirit, without assistance, sees the operations of the understanding, and is therefore called the testifier for the understanding; and because it sees in itself every thing free from change, it is

called the universal testifier. The manifestations imparted by spirit are temporary, for it retains the images of things only for a time. We mention spirit in the character of a testifier merely to shew, that it is distinct from inanimate matter. Spirit [poorooshŭ] is incapable of being described, for it is atomic, and subtile; and in the absence of visible objects, is unknown; Rahoo is invisible, but, when he approaches to seize the moon, he then becomes visible. As a face is seen in a glass, so spirit is seen in the operations of the understanding. When the universe falls upon [as a shadow falls upon a wall] spirit, it becomes visible. Spirit, though the receptacle of every thing, is said to be empty, like space. The understanding charges all the faults of the objects of sense on spirit, the perceiver, but falsely, for it is free from impurity, as the mirror or the pure ether. The understanding first accuses spirit of error, and then grieves it. In short, the impurity which adheres to visible objects is not in spirit, for spirit is pure, clear and faultless. Amongst things of the same kind, there is nothing by which they can be separately distinguished; so spirit, on account of its uniformity, is called, The unchangeable. As the sovereign of the body [déhŭ], it is called déhee: as it enlightens the poorēē [the body], it is called the pooroos, male; as it is alone, it is called ŭdwitēēyŭ, [without a second], and as it is the only [one], kévŭlŭ. Nothing can conceal spirit, therefore it is called ŭnavritŭ [the uncovered]. As the supreme, it is called atma. It knows bodies [kshétrŭ], therefore it is called kshétrŭgnŭ, or that which knows the body. It is called hŭngsŭ [a duck], because it feeds upon the miserable fishes which play in the lake of the heart about the petal-formed nymphæa of the understanding. By the letter ह breath goes forth, and by the letter स it enters again: on account of this ingress and egress of the

animal soul, spirit is called हंस [a duck]. In the mountain of the body is the cave of the heart: in this cave [goohŭ] spirit is perceived as it were sleeping with his consort the understanding; and hence he is called goohashŭyŭ, [he who sleeps in a cave]. Spirit is called mayin: for by its proximity to the three-goonŭ-formed maya [that which imposes on the senses] it assumes a delusive appearance. The eleven faculties [of mind and body] and the five [primary] elements of matter, are the sixteen divisions of spirit; yet in reality it has no divisions, and is called nishkŭlŭ [he who has no parts]. The pronoun I is expressive of sovereignty: spirit is the unassisted testifier of the understanding; therefore the wise express spirit by the sign I. Speaking generally, spirit, like a king, is the lord of all, the all-wise, the governor of all, the only one, the first male: strictly speaking, however, spirit is indivisible. That which is said in the elementary aphorisms relative to the unity of spirit, refers to its genius; and indeed, at the dissolution of all things, there is a most evident demonstration that spirit is indivisible. Spirit, on account of its unassociating properties, is considered as always perfect, and as unchangeable intellect; being vital, it is always free; and being destitute of sorrow, it is called poorooshŭ [light]. Let the wise, by these and other ways pointed out by teachers, books, their own experience, and the different properties of spirit and matter, distinguish between spirit and that which is not spirit. The distinction between spirit and matter, so largely insisted on in the preceding remarks, when reflected on by yogēēs, produces liberation.—*End of the eighth section.*

Section 9.—Having thus, by clear reasoning, defined discrimination, for its further manifestation, I now briefly

relate the method of celebrating rajŭ-yogŭ.[c] He who is not able to perform the rajŭ-yogŭ, may attend to that called hŭt'hŭ-yogŭ.[d] According to the Yogŭ-Vashisht'hŭ-Ramayŭnŭ, the account of this ceremony was communicated by Bhoosoondŭ[e] to the sage Vŭshisht'hŭ. In the celebration of the rajŭ-yogŭ, the exercise of the understanding is required. In the hŭt'hŭ-yogŭ, the suppression and expression of the breath, and a peculiar posture in sitting, are the two principal things required; other things are to be attended to according to the strength of the yogēē. The védŭ and the smritees have recorded endless errors in the objects of the senses: the yogēē, to procure an unwavering mind, must fix his attention on these errors. In the heart in which the seeds of desire have grown up into a wilderness, a crop of knowledge and religious merit can never grow; but in the heart in which the weeds of desire have been consumed by the fire of the knowledge of error [in the objects of the senses], and which [field] has been ploughed by the instructions of a religious guide and of books, a good crop soon comes to perfection. A wise man sees so many false things in those which are called true; so many disgusting things in those which are called pleasant; and so much misery in what is called happiness, that he turns away with disgust. Even the residence of [the god] Brŭmha, is hell, for it is full of the impurity of death; among the inhabitants of that place, those who are more glorious than yourself, are miserable in consequence of their subjection to the three goonŭs: and being constantly terrified with the fear of transmigration, even they seek for liberation. This then is evident, that all worlds are full of misery.

[c] The excellent or kingly yogŭ. [d] The common yogŭ.

[e] This sage is said to have been the offspring of the goose which carries Brŭmha, by the crow on which Yŭmŭ rides.

"May this be mine;" "May I not be this:" the mind, constantly subject to such wishes, is always in misery; this the heart well knows. Profound sleep [perfect insensibility] is alone [a state of] happiness. Knowledge of the objects of the senses, is misery. This is an abstract view of pleasure and pain: there is no need of further enlargement. In this manner, a wise man, desirous of that which is truly substantial, having tried the objects of sense, those airy nothings, rejects them all, as a person casts away the serpent, which in infancy appeared to be a charming object. In order to diminish the endless errors connected with [a view of] the objects of sense, the wise will apply discriminating knowledge to that which is mere appearance, and meditate perpetually on perfect spirit. A religious guide can never say respecting spirit, "This is spirit;" but to the yogēē spirit manifests itself, when, with an unwavering mind, he thus meditates, "I am that which manifests the operations of the understanding, I am the eye-witness of the understanding, I am different from the understanding, I am the all-pervading, I am the unchangeable, I am the ever-living." The operations of the understanding resemble a jar, and spirit the vacuum in the jar; they are [in their union] subtile and destructible. In reality, spirit is that which manifests the operations of the understanding; it is unchangeable, unassociated, and undecayable. All within the mind is called the operations of the understanding. Spirit is distinct from these miseries [these operations], yet sees them without a medium. [Addressing himself to a Bouddhŭ, he says] In attributing the manifestation of an operation of the understanding to an operation, and in maintaining the continual operation of effects, you assert more than is true, and therefore the above-mentioned idea [that spirit without a medium sees the operations of the understand-

ing] is established. Filled with joy, grief, fear, anger, desire, infatuation, inebriation, envy, self-importance, covetousness, sleep, indolence, lust, and other marks both of religion and irreligion: in short, full of joy or misery, the understanding exhibits itself as spirit [when a person says *I* am sick, *I* am happy, &c]. I [spirit] am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure vacuum, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable, the mirror in which all is seen, and, through my union to all souls, the displayer of all things. Not being different in nature, I am every living creature, from Brŭmha, Vishnoo, Mŭhéshwŭrŭ, down to inanimate matter. I and all other living creatures are one [in essence] like the vacuum, we are life; therefore we are taught in the védŭ to meditate on spirit as one, and as expressed by the particle I. Seeing this, the yogēē worships [presents his food, &c. to] all living creatures. The védŭ says, that in this manner the sankhyŭ yogēēs worship spirit or [self]. He who worships spirit [self] viewing himself equally in all beings, and all equally in himself, ascends to his own heaven. Mŭnoo calls the worship of [self] spirit, the method of obtaining divine knowledge. In this manner, let a person collect around him living animals, assure them of safety, and honour them with his own food, and thus think on spirit[f]. The yogēē, who views all on an equality with himself, desires not the pleasures enjoyed by Brŭmha, Vishnoo, Shivŭ, &c. Therefore let the yogēē meditate on equality. How can desire exist in the mind of him, who in production and dissolution, in all states and times, sees every thing the same. Vishnoo and the other principal deities who possess great glory, do not enjoy more than I

[f] Agreeably to this doctrine, some mendicants may be seen making a companion of a dog.

[the yogēē] do; therefore that glory which is admired by those who cannot discriminate, is false. When a person sees another in qualities and actions greater than himself, he labours to become his equal; but I see no one greater than myself; nor do I consider myself as less than others, that I should, through fear of being beaten, worship the gods in order to conquer these giants. From Brŭmha even to the people in hell, the yogēē loves all as himself, even as parents love their children. The vēdŭ says, that from men's [false] conceptions of the undivided one, viz. that such a one is sovereign, that these are subjects, that this is best, that this is the worst, the fear of death arises. The various shades of existence, as governor, subject, &c. appear in the one vacuum-formed spirit as nonentities, or like shadows on a chrystal pillar. In the operations of the understanding, the one spirit appears multiform, as a juggler who personifies a number of animals by clothing himself with their skins. Maya [illusion], in various forms, embracing formless spirit, dances, and thus brings the understanding into a state of infatuation. The idea of a plurality of spirits arises from variety in the operations of the understanding; this may be illustrated by the appearance of many suns in different pans of water, and many skies as seen through different apertures in a jar, &c. "Therefore, attend! I am pure, wise, free, all-pervading, undecayable:" the wise, thus judging, treat as false the distinctions of I and thou, friend and enemy, &c. From Brŭmha, Eeshŭ, Hŭree, and Indrŭ, down to the minutest living creature, the distinctions of good, middling, evil, arising from illusion, are false. When we speak of spirit as connected with the illusion arising out of the three goonŭs, we apply to it these comparisons, good, middling and evil. He, to whom I am is applied, is spirit, imperishable, ever-living; the same in the body as in other places;

with this single difference, that he is perceived within, but not without. Thus the personality of creatures, bound in delusion or free, arises from different states of life, as governor and subject, but not from spirit. There is no distinction between governor and governed, therefore there is nothing greater than myself that should urge me to seek worldly eminence. Profound repose [death] is my beloved wife, for she destroys all my misery; but the wife of the ignorant, that is, the understanding, is unbeloved and unchaste. If the reflection of the operations of the understanding falls on me as on a mirror, the fault, though to be disapproved, is not mine. But from its nature and from experience we are taught to reject it, for a person cannot look with pleasure on the deformity of another. This chaste one [the understanding] having cast her own faults on her husband, afterwards repents. An obedient wife, seeing her husband faultless, becomes so herself. Notwithstanding the diversity of created forms, I am always the same, whether I enjoy or not my appointed spouse who seeks not another. Whether clothed or unclothed, since I resemble the purity of a mirror, of ether, and of simple knowledge, I [spirit] am the same. The errors of the understanding, seen in visible things, are no more in the discoverer and lord, than the faults of things made visible are in the sun. The understanding is subject to misery, but when it meditates on one [spirit], it becomes released from the bonds of misery; but neither confinement nor liberation belongs to me [spirit]. When the miseries of the understanding are reflected on the immutable and unassociated spirit, it is conceived that the spirit is in chains, and subject to sensations; but this appears to be false as soon as the mirror, spirit, is inspected. The testifier [spirit] is not subject to the three states, wakefulness, repose, and profound sleep. I the sun-like spirit, am perfect; I neither rise nor set. As

the face in a glass, so the universe, through the understanding, is realized in me as a reality. But in time of profound sleep, though I am all-pervading, [because the understanding withholds its operations] I am seen neither within nor without. [Speaking popularly] that [universe] which appears in me, or in another [individuated spirit], or in simple intellect, or in the all-pervading, is merely a shadow connected with the operations of the understanding. I am only the mirror holding a reflected image; the universe in me resembles the appearance of silver on the shell of a snail, or that of water in a fog, or that of a city in the air; yet this implies no fault in me. The universe was not in me in time past, nor is it now, nor will it ever be: I am eternal. Whether it be in other things or not, [as in the understanding, &c.] is a matter which does not concern me. All is in me as in space; and I like space, am every where. There is nothing in me, nor am I every where; for as nothing adheres to space, neither does any thing adhere to me. The great sages call the universe wisdom itself, for matter and spirit, as milk and water, are inseparable. The universe is mine, because the pleasures, &c. of the body belong to me: yet as they are mine, so they belong to others. But that it is, indeed, mine, is the mistake of the understanding. In fact, no one possesses any thing; the world resembles a lodging-house: there is no union betwixt it and the occupier. There is one spirit, ever-living, pure, space-like, unmixed, more subtile than the smallest atom; in him there is neither universe, nor worldly operation. Visible objects, of which the understanding is full, appear, one after another, as reflected images in the vast mirror of universal spirit. As vacuum is every where, evident in some places and exceedingly confined in others, so is it with spirit, whether clothed with the understanding, or

confined by gross matter. The universe is full of space-like spirit; hence, wherever the understanding wanders, its operations become visible, as jars in the [light of the] sun. My birth, and all its consequences, are as false as the visions of religion and irreligion, birth and death, pleasure and pain, &c. appear when a person awakes. The idea of the production or destruction of spirit arises from the union or disunion of spirit with the operations of the understanding; in the same manner, we speak of the rising and setting of the moon when visible or when invisible. As the clouds, whether they conceal the sun or not, do not approach that luminary, so do I [spirit] see the evil-dream-like train of existence, birth, death, and the momentary operations of the understanding, without being affected by them. The sage with his mind exclusively fixed on spirit, thus meditates, and obtains the vision of spirit, as of a stupendous mountain. If the mind relinquish for an instant that which is essentially pure and placid, the remains of the habits wrought by sensible objects will again secularize the organs. A wise man should therefore destroy [suppress] with the weapons of discrimination those perpetually-rising enemies [the organs], as Indrŭ did the mountains.—*End of the ninth section.*

Section 10.—I shall now clearly point out the properties of the man who obtains liberation in this life, and who constantly meditates on spirit. The self-conceited but ignorant may have heard something of spirit, and may have reflected upon it; but, in consequence of ignorance, they misunderstand what they have heard and reflected upon, and hence choose an ignorant teacher. The Yogŭ-bhashyŭ says, that neither greatness nor the knowledge of futurity, &c. are essential signs of knowledge, but that

renouncing these a person may obtain liberation [koivŭl-yŭ]. That which is written in the védŭ and smritees respecting the marks of the wise, and of emancipating wisdom, I have extracted, to strengthen the faith of the yogēē. To a yogēē, in whose mind all things are identified as spirit, what is infatuation?—what is grief? He sees all things as one. He is a wise man who is destitute of affections, who neither rejoices in good, nor is offended with evil. As the wind forces its passage every where, without leaving a vacuum in its progress, so the wise man never forgets what he has learned of spirit. He is liberated in this life who is never elevated nor depressed, whose face shines both in pleasure and pain, and who is always the same. He is free even in this life, who is awake [to his spiritual nature] though asleep [in reference to sensible objects]; who is not awake [to sensible objects], and the operations of whose understanding are not connected with the passions. He who acts as though he were subject to desire, hatred, fear, &c. but like the ether is pure within, obtains liberation while in the body; so does the person who is free from pride, whether he be employed [in secular affairs] or not, for he preserves his mind unsullied. If it could happen, that the rays of the sun should become cold, that the beams of the moon should impart heat, and that flame should be made to descend, still an ignorant man [ignorant of spirit] can never obtain liberation. Even the power of spirit shining in all the wonderful forms [of nature] cannot excite the wonder of the perfect yogēē. A woman whose affections are placed on a gallant, though actively engaged in the business of her house, still continues to dwell on the pleasures derived from her criminal amours; so a wise man, having found the excellent and pure Brŭmhŭ, delights in him even though engaged in other things. The yogēē who,

however clothed, however fed, and wherever placed, is always the same, who is entire spirit, and is always looking inwards, who is happy, profound, benign, who enjoys happiness undisturbed as a lake in a mountain, who though he may have cause for the highest joy, remains unaffected, and [is pleased with himself, or] enjoys spirit in spirit, who rejects all his works, is always cheerful and free from pain, and who is not absorbed either in works of merit or demerit; nor in any thing besides—this man resembles a king. He who in the body has obtained emancipation is of no cast, of no sect, of no order, attends to no duties, adheres to no shastrŭs, to no formulas, to no works of merit; he leaves the net of secular affairs as the lion his toils; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he is glorious as the autumnal sky; he flatters none; he honours none; he is not worshipped; he worships not. Whether he practise the ceremonies, and follow the customs [of his country] or not, this is his character. These are the true characteristics of him who is distinguished by no outward characters, and who has ceased from the ancient error, the world; and in whom desire, anger, sadness, infatuation, covetousness, &c. diminish every day. He who has found rest in the fourth state [spirit], having crossed the sea of this world, has no occasion for the delusions promised in the védŭ and smritees upon the performance of works of merit. Whether he die at a holy place, or in the house of a chŭndalŭ, he was delivered from impurity the very hour he obtained divine knowledge. Emancipation is not in the air, is not in the world of the hydras, nor on earth; the extinction of every desire is emancipation. When the yogēē renounces the body, he renounces embodied emancipation, and enters into unembodied li-

berty, and remains like the unruffled wind, or the mirror when it receives not the images of mountains, &c. but is a simple mirror, bearing its own form. When spirit does not look upon [is not united to] those visible objects which are connected with mine and thine, it [like the mirror] remains alone. If it is allowed that spirit is clothed, still it is everlasting, undecayable, good, without beginning, without continuance, without support, immutable, without disease, without vacuum, without form, not an object of sight, not sight, something undescribable and unknown.[g] These are the divisions of the account of liberation in a bodily state, by Vignanŭ-bhikshookŭ.—*Thus ends the Sankhyŭ-Sarŭ.*

SECT. XVII.—*Of the Védantŭ Dŭrshŭnŭ.*

This system of philosophy is attributed to Védŭ-Vyasŭ, who is said to have derived it from the discourse addressed by Krishnŭ to Ŭrjoonŭ, found in the Bhŭgŭvŭt-Gēēta, a part of the Bhēēshmŭ chapter of the Mŭhabharŭtŭ. The sentences formed in the Védantŭ-sōōtrŭs are comprized in five hundred and ninety-eight verses, which are divided into four parts; in the first, the author contends, that the whole contents of the védŭ refer to the divine nature; in the second part, he confutes the opinions of other sects; the third part is a discourse on devotion, and in the fourth he enlarges upon the doctrine of the divine nature. The system taught by this sect will be found in the succeeding translation of the Védantŭ-sarŭ. The dŭndēēs and respectable sŭnyasēēs, and a few individuals in a secular state, profess the principles of this philosophy;

[g] Protagoras said, "Touching the deity, we have nothing at all to say, either that it is, or that it is not."

of the learned men residing at Benares many are said to be védantēēs.

SECT. XVIII.—*Treatises still extant belonging to this School of Philosophy.*

Védantŭ-sōōtrŭ, the sentences of Vēdŭ-vyasŭ.

Védantŭ-sōōtrŭ-mookta-vŭlēē, an abridgement of the sōōtrŭs.

Vyasŭ-sōōtrŭ-vrittee, the meaning of the sentences of Vyasŭ.

Védantŭ-sōōtrŭ-tēēka, a comment, by Bhŭvŭ-dévŭ.

Vēdantŭ-sōōtrŭ-vyakhya, another comment, by Brŭmhŭ-vidya-bhŭrŭnŭ.

Sharēērŭkŭ-sōōtrŭ-sarart'hŭ-chŭndrika, a comment on an abridgement of the Védantŭ.

Sharēērŭkŭ-bhashyŭ, a comment, by Shŭnkŭrŭ-acharyŭ.

Sharēērŭkŭ-bhashyŭ-vivŭrŭnŭ, an account of the last work.

Sŭnkshépŭ-sharēērŭkŭ-bhashyŭ, the essence of the Sharēērŭkŭ-bhashyŭ.

Sharēērŭkŭ-nibŭndŭ, an explanation of a comment on the Sharēērŭkŭ-sōōtrŭs.

Sharēērŭkŭ-bhashyŭ-vyakhya, a comment.

Brŭmhŭ-sōōtrŭ-vrittee, an explanation of the Védantŭ-sōōtrŭs.

Védantŭ-Brŭmhŭ-sōōtrŭ-bhashyŭ, a comment on the Brŭmhŭ-sōōtrŭs.

A comment on ditto.

Ŭdwoitŭ-siddhŭ, on the unity of God.

Ŭdwoitamritŭ, a similar work.

Ŭdwoitŭ-rŭtnŭ-lŭkshŭnŭ, ditto.

Ŭdwoitŭ-mŭkŭrŭndŭ, ditto.

Ŭdwoitŭ-dŭpika, ditto.

Ŭdwoitŭ-koustoobhŭ, on the divine unity.
Ŭdwoitŭ-siddhee-vyakhya, ditto.
Ŭdwoitŭ-chŭndrika, ditto.
Ŭdwoitŭ-vivékŭ, ditto.
Védantŭ-sarŭ-mōōlŭ, the essence of the *Védantŭ-sarŭ*.
A comment, on ditto. Another.
Pŭnchŭdŭshēē-sŭtēēkŭ, a work on the doctrines of the Védantŭ.
Bhamŭtēē-kŭlpŭ-tŭroo-sŭtēēkŭ, explanation of a comment.
Prŭtyŭkshŭ-chintamŭnee-sŭtēēkŭ, on separate souls.
Natŭkŭ-dēēpŭ, a work by Vidyarŭnyŭ.
Shikshya-pŭnchŭkŭ, rules for a student.
Bhōōtŭ-pŭnchŭkŭ-mēēmangsa, a work on the five primary elements.
Pŭnchŭ-koshŭ-vivékŭ, on the five receptacles of spirit.
Chitrŭ-dēēpŭ, on the various appearances of spirit as united to matter.
Triptee-dēēpŭ, on perfect wisdom.
Kōōtŭst'hŭ-dēēpŭ, on the unchangeable Brŭmhŭ.
Dhyanŭ-dēēpŭ, on divine meditation.
Yoganŭndŭ, on yogŭ, or abstraction.
Atmanŭndŭ, on the joy connected with liberation.
Brŭmhanŭndŭ, the state of a perfect yogēē.
Vidyanŭndŭ, on divine wisdom.
Vishŭyanŭndŭ, on seeing Brŭmhŭ in every thing.
Hŭstamŭlŭkŭ-bhashyŭ, verses on divine wisdom, by Shŭnkŭrŭ-acharyŭ.
Brŭmhŭ-vidya-bhŭrŭnŭ, a work on spirit.
Védantŭ-dēēpŭ, the light of the Védantŭ.
Oopŭdéshŭ-sōōtrŭ, instructions to the scholars of this sect.
Siddhantŭ-vindoo-sŭtēēkŭ, a short answer to objections.

Jēēvŭ-mooktee, the emancipation of the soul while in the body.
Jēēvŭ-mit'hyanoomanŭ, the doctrine of separate spirits confuted.
Jēēvŭ-vyapŭkŭ-tŭttwŭ, on the all-pervading spirit.
Védantŭ-pŭribhasha, a short abridgement of the doctrines of the Védantŭ.
Tŭttwŭ-chŭndrika, the display of true wisdom.
Tŭttwodyotŭ, a similar work.
Tŭttwŭ-prŭdēēpika-nŭyŭnŭ-modinēē, ditto.
Tŭttwanoosŭndhanŭ-mōōlŭ-sŭtēēkŭ, on the knowledge of Brŭmhŭ.
Tŭttwŭ-prŭdēēpika, on the knowledge of realities.
Tŭttwodyotŭ-vivŭrŭnŭ, a similar work.
Tŭttwanoosŭndhanŭ-mōōlŭ-tēēka, a comment on the text of the Ŭnoosŭndhanŭ.
Tŭttwŭ-vivékŭ-mōōlŭ-sŭttēēkŭ, the text of the Tŭttwŭ-vivékŭ, with a commentary.
Maddhŭ-mookhŭ-bhŭngŭ-vakhya, a work by Madhŭvŭ.
Noishkŭrmŭ-siddhee, against works of merit.
Védantŭ-siddhantŭ-mooktee-mŭnjŭrēē-sŭtēēkŭ, the essence of the Védantŭ, with a commentary.
Sŭyŭmbodhŭ, spirit made known by itself.
Védantŭ-siddhantŭ-mookta-vŭlēē, an abridgement.
Sŭnyasēē-vŭngsha-vŭlee, a genealogy of wise men.
Ŭbŭdhōōtŭ-yogēē-lŭkshŭnŭ, account of the yogŭ performed by ŭbŭdhōōtŭs.
Ŭdhyatmŭ-vidyopŭdéshŭ, a discourse on spirit.
Pŭrŭmamritŭ, ditto.
Priyŭsoodha, on Brŭmhŭ, the ever-blessed.
Chitsoodha, on Brŭmhŭ as identified with wisdom.
Atmŭ-bodhŭ-prŭkŭrŭnŭ-bhashyŭ, a comment on the Atmŭ-bodhŭ.

Siddhantŭ-vindoo, a short abridgement.

Védantŭ-kŭlpŭ-lŭtika, the meaning of the Védantŭ.

Swarajyŭ-siddhee-vyakhya, on the emancipation of spirit.

Védantŭ-kŭlpŭ-tŭroo-tēēka, a comment on the Kŭlpŭ-tŭroo.

Prityŭbhigna-rhidŭyŭ, on the knowledge of Brŭmhŭ.

Vyakhya-soodha, an explanatory work.

Védantŭ-oogrŭ-bhashyŭ-sŭtēēkŭ, the Oogrŭ-bhashyŭ, with a commentary.

Vivékŭ-sindhoo-gooroo-shishwŭ-sumbadŭ, a discourse between a teacher and his disciple on discrimination.

Mokshŭ-lŭkshmēēvilasŭ, on liberation.

Mokshŭ-saroddharŭ-sŭttēēkŭ, a comment on a work on liberation.

Atmŭ-prŭkashŭ, on spirit.

Kŭlpŭ-tŭroo-tēēka-pŭrimŭlŭ, a comment on the Kŭlpŭ-tŭroo.

Oopŭdéshŭ-sŭhŭsree, a discourse in a thousand verses.

Siddhantŭ-léshŭ-sŭttēēkŭ, a comment on the Siddhantŭ-léshŭ.

Védantŭ-samrajyŭ-siddhee, on liberation.

Védantŭ-pŭribhasha-tēēka-vrihŭt, a large comment on a védantŭ work.

Trishŭtēē-bhashyŭ, by Shŭnkŭrŭ-acharyŭ, a comment.

Védantŭ-siddhantŭ-vindoo-sŭttēēkŭ, the Védantŭ-siddhantŭ, with a commentary.

SECT. XIX.—*Translation of the Védantŭ-Sarŭ.*[h]

Védŭ-vyasŭ obtained, by religious austerities, the discourse which Krishnŭ held with Ŭrjoonŭ, and, for the

[h] From védŭ, and ŭntŭ, the end.—*Sarŭ* means essence, and therefore the title of this work imports, that it is the essence of the védantŭ philosophy.

following reasons, from this discourse wrote the védantŭ: To humble Kakootst'hŭ, a king of the race of the sun, who was intoxicated with an idea of his own wisdom: To point out, that the knowledge of Brŭmhŭ, is the only certain way of obtaining liberation, instead of the severe mortifications of former yoogŭs, which mankind at present are incapable of performing, and to destroy among men attachment to works of merit; since, so long as the desire of reward remaineth, men can never be delivered from liability to future birth. Shŭnkŭrŭ-acharyŭ wrote a comment on the védantŭ, and a disciple of Ŭdwoitanŭndŭ-pŭrŭmhŭngsŭ, a sŭnyasēē, composed, from this comment, the Védantŭ-Sarŭ.

After this introduction, the author proceeds: The meaning of védantŭ is, the last part of the védŭ; or the gnanŭ kandŭ, which is also an oopŭnishŭd.

He who, knowing the contents of the védŭ, and of the ŭngŭs,[1] is free from the desire of reward as the fruit of his actions; from the guilt of the murder of bramhŭns, cows, women, and children; from the crime of adultery; who performs the duties of the shastrŭ and of his cast, cherishing his relations, &c.: who practises the ceremonies which follow the birth of a son, &c.; offers the appointed atonements; observes fasts; bestows alms; who continues, according to the directions of the védŭ, absorbed in meditation on Brŭmhŭ, and believes, that, seeing every thing proceeded from Brŭmhŭ, and that, at the destruction of the universe (as earthen vessels of every description, when broken, return to the clay from whence they were formed), all things will be absorbed in him again, and that therefore Brŭmhŭ is every thing, is heir to the védŭ.

[1] Branches or members of the védŭ.

All ceremonies are connected with two kinds of fruit, the superior, and the inferior: in offering sacrifices, the chief fruit sought is, the destruction of sin, the possession of a pure mind, and the knowledge of Brŭmhŭ; the inferior fruit is, the destruction of sin, and residence with the gods for a limited period.[k] The primary object of a person in planting a tree, is the fruit; the secondary one is sitting under its shade. The chief fruit of devotion, is a fixed mind on Brŭmhŭ; the inferior fruit is a temporary enjoyment of happiness with the gods. He who has obtained emancipation, does not desire this inferior fruit.

Those things which perfect the knowledge of Brŭmhŭ are: 1. Discriminating wisdom, which distinguishes between what is changeable and what is unchangeable;—2. A distaste of all worldly pleasure, and of the happiness enjoyed with the gods;—3. An unruffled mind; the subjugation of the passions; unrepenting generosity; contempt of the world; the absence of whatever obstructs the knowledge of Brŭmhŭ, and unwavering faith in the védŭ;—4. The desire of emancipation.

Brŭmhŭ, the everlasting, the ever-living, is one; he is the first cause; but the world, which is his work, is finite, inanimate, and divisible. The being who is always the same, is the unchangeable Brŭmhŭ, and in this form there is none else. That which sometimes exists, and at other times is not, and assumes various shapes, is finite: in this definition is included all created objects. Devotedness to God is intended to exalt the character, and to promote real happiness. If in ardent

[k] Pythagoras taught, that when it [the soul], after suffering successive purgations, is sufficiently purified, it is received among the gods."—*Enfield, page* 397.

attachment to present things there be some happiness, still, through their subjection to change, it terminates in real sorrow, for as affection produces pleasure, so separation produces pain; but devotion secures uninterrupted happiness. On this account, divine sages, who could distinguish between substance and shadow, have sought pleasure in God. Those learned men who declare that permanent happiness is to be enjoyed in the heavens of the gods, have erred, for we see, that the happiness which is bestowed in this world as the fruit of labour is inconstant; whatever is the fruit of actions, is not permanent, but changeable; therefore the wise, and those who desire emancipation, despise it.

Hearing the doctrines of the védantŭ philosophy; obtaining, by inference, clear ideas of their meaning, and fixing the mind on that which is thus acquired: these three acquisitions, added to a knowledge of the rules to be observed by a student, and that power over the mind by which a person is enabled to reject every other study, is called sŭmŭ. Dŭmŭ is that by which the organs and faculties are kept in subjection. If, however, amidst the constant performance of sŭmŭ and dŭmŭ, the desire after gratification should by any means arise in the mind, then that by which this desire is crushed, is called oopŭrŭtee;[1] and the renunciation of the world, by a sŭnyasēē who walks according to the védŭ, is called by the same name.

Those learned men who wrote the comments on the védantŭ before the time of Shŭnkŭrŭ-acharyŭ, taught, that in seeking emancipation, it was improper to re-

[1] Disgust.

nounce religious ceremonies, but that the desire of reward ought to be forsaken; that works should be performed to obtain divine wisdom, which, being acquired, would lead to emancipation; that works were not to be rejected, but practised without being considered as a bargain, for the performance of which a person should obtain such and such benefits; that therefore works, and the undivided desire of emancipation, were to be attended to; which is illustrated in the following comparison: Two persons being on a journey, one of them loses his horses, and the other his carriage: the first is in the greatest perplexity, and the other, though he can accomplish his journey on horseback, contemplates the fatigue with dissatisfaction. After remaining for some time in great suspense, they at length agree to unite what is left to each, and thus with ease accomplish their journey. The first, is he who depends on works, and the latter, he who depends on wisdom. From hence it will be manifest, that to obtain emancipation, works and divine wisdom must be united. Formerly this was the doctrine of the védantŭ, but Shŭnkŭrŭ-acharyŭ, in a comment on the Bhŭgŭvŭt-gēēta, has, by many proofs, shewn, that this is an error; that works are wholly excluded, and that knowledge alone, realizing every thing as Brŭmhŭ, procures liberation.

Cold and heat, happiness and misery, honour and dishonour, profit and loss, victory and defeat, &c. are termed dwŭndŭ. Indifference to all these changes is stiled titiksha. This indifference, together with a subdued mind, is called sŭmadhee. Implicit belief in the words of a religious guide, and of the védantŭ, is termed shrŭddha. This anxious wish, 'When shall I be delivered from this world, and obtain God?' is called

moomookshootwŭ. The person who possesses these qualities, and who, in discharging the business of life, and in practising the duties of the védŭ, is not deceived, possesses the fruits of the védantŭ; that is, he is ŭdhikarēē.—*Here ends the first part of the Védantŭ, called Udhikarēē.*

The next part is called Vishŭyŭ, throughout which this idea is inculcated, that the whole meaning of the védantŭ is comprised in this, that Brŭmhŭ and individuated spirit are one. That which, pervading all the members of the body, is the cause of life or motion, is called individuated spirit (jēēvŭ); that which pervades the whole universe, and gives life or motion to all, is Brŭmhŭ. Therefore, that which pervades the members of the body, and that which pervades the universe, imparting motion to all—are one. The vacuum between the separate trees in a forest, and universal space, is of the same nature; they are both pure ether; and so Brŭmhŭ and individuated spirits are one; they are both pure life. That wisdom by which a person realizes that individuated spirit and Brŭmhŭ are one, is called tŭttwŭgnanŭ, or the knowledge of realities.

Brŭmhŭ, the governor, or director of all things, is ever-living, unchangeable, and one; this inanimate, diversified, and changeable world, is his work. Governors are living persons; the dead cannot sustain this office; every species of matter is without life; that which is created cannot possess life. This comparison is drawn from secular concerns: and thus, according to the védŭ, all life is the creator, or Brŭmhŭ; the world is inanimate matter. All material bodies, and the organs, are inanimate; the appearance of life in inanimate things

arises from their nearness to spirit: in this manner, the chariot moves because of the presence of the charioteer. That through the presence of which bodies and their members are put in motion, is called spirit. He is the first cause; the ever-living; the excellent God, besides whom there is none else. Therefore, in all the shastrŭs he is called Vishwatmŭ; the meaning of which is, that he is the soul of all creatures.[m] This is the meaning of the whole of the védantŭ. Wherefore all [spirits] are one, not two; and the distinctions of I, thou, he, are all artificial, existing only for present purposes, and through pride (ŭvidyŭ). Though a man should perform millions of ceremonies, this ŭvidyŭ can never be destroyed but by the knowledge of spirit, that is, by Brŭmhŭ-gnanŭ.[n] This ŭvidyŭ is necessary to the present state only: divine knowledge secures emancipation.—That jēēvŭ and Brŭmhŭ are one is, therefore, the substance of *the second part of the védantŭ.*

The third part is called sŭmbŭndhŭ;[o] and teaches, that the védantŭ contains the knowledge of Brŭmhŭ, and that by the védantŭ the knowledge of Brŭmhŭ may be obtained.

m "Thales admitted the ancient doctrine concerning God, as the animating principle or soul of the world." *Enfield, page* 143. "The mind of man, according to the stoics, is a spark of that divine fire which is the soul of the world." *Ibid, page* 341.

n Krishnŭ, in the Bhŭgŭvŭt-gēēta, thus describes the efficacy of the principle of abstraction: "If one whose ways are ever so evil serve me alone, he is as respectable as the just man. Those even who may be of the womb of sin; women; the tribes of voishyŭ and shōōdrŭ, shall go the supreme journey, if they take sanctuary with me."

o Union.

The fourth part, called prŭyojŭnŭ, imports, that this part of the védantŭ was written to destroy completely that illusion by which this body and this organized world were formed, and to point out the means of obtaining [re-union to] the ever-blessed Brŭmhŭ. This is called liberation. A person, vexed with the necessity of transmigrations,[p] with anger, envy, lust, wrath, sorrow, worldly intoxication, pride, &c. takes some flowers, fruits, &c. to an initiating priest, who understands the védantŭ, and has obtained the knowledge of spirit, and requests his instructions. The guide, by endeavouring to excite in his mind a contempt of the world, leads him to the knowledge of Brŭmhŭ.

Worldly attachment is thus illustrated: a person observes a string on the ground, and imagines it to be a snake: his fears are excited as much as though it were in reality a snake, and yet he is wholly under the power of error; so the hopes, fears, desires, pride, sorrow, &c. of the man who is under the influence of worldly attachment, are excited by that which has no substance; and he is therefore placed among the ignorant. But the wise, the everlasting, the blessed Brŭmhŭ, is unchangeable, and has no equal. All things past, present, and to come; of every class and description, whether in the

[p] The Pythagoreans taught, that "the soul of man consists of two parts; the sensitive, produced from the first principles with the elements; and the rational, a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state, to remain there till it is sufficiently purified to return to God. In the course of the transmigration to which human souls are liable, they may inhabit not only different human bodies, but the body of any animal or plant. All nature is subject to the immutable and eternal law of necessity." *Enfield*, *page* 406.

earth, or in the air, are Brŭmhŭ, who is the cause of all things, as well as the things themselves. If it be not admitted, that he is both the potter and the clay, it will follow, that for clay (inanimate matter) he was beholden to another.

The meaning of the word Brŭmhŭ is, the Ever Great. Molasses deposited in a quantity of rice diffuse their sweetness through the whole: so Brŭmhŭ, by diffusing through them his own happiness, makes all souls happy; hence, in all the shastrŭs he is called the Ever-Blessed. Wherefore the ever-blessed, the everlasting, the incomparable Brŭmhŭ—he is entity. That which is without wisdom and without life, is called ŭbŭstoo [non-entity].

We cannot call illusion entity, for as soon as a person obtains discriminating wisdom, illusion is destroyed; nor can it be called non-entity, for the universe which is an effect of this illusion, is an object of sight; we cannot therefore say whether it is entity or non-entity; it is something which cannot be described. This illusion resembles the temporary blindness under which the owl and other creatures labour, so that they can see nothing after the sun has arisen. This blindness cannot be called real, nor can it be unreal, for to these creatures it is real, and [during the day] constant blindness. In the same manner, illusion does not belong to the wise; but it constantly belongs to him, who, owl-like, is destitute of discriminating wisdom. This illusion is identified with sŭtwŭ, rŭjŭ and tŭmŭ goonŭs: it is not merely the absence of wisdom; but as being opposed to the true knowledge of Brŭmhŭ, is called ŭgnanŭ. The whole mass of this illusion is one; individuated, it assumes different shapes; and in this respect resembles the trees in a forest, and single trees.

The mass of illusion forms the inconceivable and unspeakable energy of God, which is the cause of all things. Individuated, this illusion forms the energy of individuals. God and individuated souls are life. Property and its possessor are not equivalent terms; therefore wisdom is not the energy of spirit, since wisdom and spirit are the same; but illusion forms its energy. Light is not the energy of spirit, since light and spirit are the same; but darkness forms its energy; not that darkness which arises from the absence of light, but that which surrounds a person in a profound sleep.

We call the mass of illusion, which equally contains the three goonŭs, and in which the sŭtwŭ goonŭ prevails, excellent, because it is the cause of all things. This mass of illusion takes refuge in the ever-living, or the ever-blessed Brŭmhŭ, who is called, in the védŭ and all the shastrŭs, the all-wise, the sovereign of all, the disposer and the director of all; the accomplisher of all his desires, of all he appoints; he assumes the forms of his works; and is known as the cause of all; he knows, and, as the charioteer directs the chariot, directs the hearts of all. This mass of illusion is identified with God, and creates all things: it is the cause of vacuum and all other things which compose the atomic and material world; it is therefore called the material cause and the universal cause.

At the dissolution of the universe, all things take refuge in the aggregate of illusion; therefore the aggregate of illusion is represented by a state of deep sleep. This illusion, in its individuated state, is pervaded by the three goonŭs in equal porportions; but in individual bodies, on account of the diminutiveness of the receptacle, there is a depression of the sŭtwŭ goonŭ, and a greater manifesta-

tion of the other two goonŭs. The living principle, which becomes that in which this individuated illusion takes refuge, is called in all the shastrŭs prŭgnŭ. The state of a person in a heavy sleep, when every earthly object is excluded from the mind, is called prŭgnŭ, or subjection to false ideas. We are not to suppose that durtng profound repose the soul departs; the soul is present; for when the person awakes he says, " Ihave been quite happy; I was not conscious of any thing :" from these expressions it appears, that the person was conscious of personal existence, of happiness, and yet had no ideal intercourse with material things; for had he not previously tasted of happiness, he could have had no idea of happiness in sleep. If it be asked, from whence does this knowledge arise which a person possesses in a state of profound repose; does it not arise from the operations of the understanding? To this we answer, if this were the case, why should not the understanding be employed on outward objects likewise? The fact is, that in the time of heavy sleep, the operations of the understanding are withheld, and are buried in illusion [ŭgnanŭ]; but the knowledge possessed in deep sleep is constant: the védantŭ identifies this knowledge with the living spirit. That during the time of profound repose pleasure is enjoyed, is proved from the care with which the bed is prepared, that comfort may be enjoyed in sleep. In the time of profound repose, all the powers are absorbed in illusion, and therefore, having no intercourse with material objects, the pleasure enjoyed at that time can have no connection with these objects. Therefore this pleasure the védantŭ identifies with the living spirit. This then is clear, that spirit is the fulness of constant joy and knowledge. In the time of profound sleep, all material objects being thus buried in illusion, this illusion is called the co-existent energy of spirit; it is the producing cause of consciousness, of the understanding, intellect, the five senses,

the five organs, the five breaths, crude matter, and of all other material things; and hence the védantŭ speaks of this energy as the material cause of all things. It is called profound repose, inasmuch as in deep sleep all things are lost in this illusion, as salt in water; or, the state of our ideas in waking and sleeping hours may be compared to the projection or drawing in of the head and feet of the turtle. The absorption of all things in the mass of illusion is called the great prŭlŭyŭ, or destruction; and the manifestation or procession of all things from this illusion, is called creation. The illusion in which individual souls take refuge, and that in which the aggregate body of spirit, that is, the Great Spirit, takes refuge, is the same, resembling individual trees and a forest. For as there is a vacuum surrounding every individual tree in a forest, and many such vacuums in the forest, and a vacuum unconnected with every thing, in which these vacuums are absorbed, so, agreeably to all the shastrŭs, there is a perfect spirit, in which individual souls, and the aggregate body of souls, take refuge. This perfect spirit is united to gross matter, to material things, to individual spirits, and to the aggregate of spirit, as fire to red-hot iron; and in this state it is called Eeshwŭ, or the glorious; when separate from these, it is called the excellent Brŭmhŭ.

This illusion possesses the power of concealing an object, and of deception: a small cloud darkening the sight of the person looking at the sun, appears to hide this immense luminary; so this illusion, possessing the energy of spirit, though confined within bounds, by covering the understanding, hides the boundless and unassociated living Brŭmhŭ from the sight of the person who desires to know him, as though it had covered Brŭmhŭ himself. This spirit, thus covered with illusion, becomes engaged in various worldly anxieties, as I am hap-

py, I am miserable, I am sovereign, I am subject [to the fruits of actions]: this illusion operates in a person subject to these anxieties as it does in the case of a person deceived by a cord when he supposes it to be a snake.

This illusion, by its power of deception, after having thus covered spirit, assumes an endless variety of deceptive forms, similar to real ones, yet no more real than when a cord, a cane, the edge of a river, &c. are feared under the illusive appearance of a-serpent. Exerting a similar power of illusion, it holds forth vacuum, the five primary elements, &c. &c. as spirit.

This illusion also forms the energy of spirit; and hence, when spirit as united to illusion is spoken of as chief, it is called the primary cause of all things; and when illusion is spoken of as chief, then spirit as united to illusion is called the material cause of all things: thus, the spider is in himself the primary and the material cause of his web: in presiding over it, he is the former, and in forming it from his own bowels, he is the latter. The ever-blessed God is, in a similar manner, by himself and by his energy, both the original and the material cause of all things; he is the potter and the clay. If we suppose another cause of things besides God, we make two causes. If it be objected, that as the potter cannot work without clay, so God could not make the world without matter, and that therefore he must have been indebted to another for his power to make the world, the védantŭ maintains, that the one ever-blessed God is himself both the primary and the material cause of all things.

Supposing the three goonŭs to exist in a state of equilibrium in the illusive energy of spirit, still, when the

tŭmŭ goonŭ is chief, and spirit is united to the power of deception in this illusion, from spirit arises vacuum; from vacuum air; from air fire; from fire water; and from water the earth.

Our ideas of the universe divide themselves into two parts, animate and inanimate; the animate is the cause of all things, the inanimate (the universe) is the work of God. Therefore all creatures possessed of life, from man downwards, are animate in consequence of the presence of the deity, as the chariot moves in consequence of the presence of the horses and the charioteer. In the bodies of all living creatures two kinds of life exist: the first, the ever-living: the second, the ever-living united to the heart. In whatever the pure spirit exists, but in which it is not united to intellect, on account of the absence of intellect, that is inanimate matter. We conjecture then from appearances, that the tŭmŭ goonŭ which prevails in gross matter must be its material cause, for the excellencies and faults of an effect must have previously existed in the material cause. The five primary elements are from God. As in illusion the tŭmŭ goonŭ prevails, so in the five primary elements, of which illusion is the material cause, the same goonŭ prevails. These elements are termed subtile, archetypal, and five-fold. From the subtile elements arose subtile bodies and gross matter.

The subtile element contains seventeen parts, which united form the seminal body. These seventeen parts are, the five senses, the five organs, the understanding and thought, and the five kinds of breath. The organs of the five senses are the ears, skin, eyes, tongue, and the nose. From the sŭtwŭ goonŭ arose the ear; from the same in air, arose the skin; from the same in fire, the

eye; from the same in water, the tongue, and from the same in earth, the nose. From the sŭtwŭ goonŭ in the five primary elements, arose mind, which receives four names in consequence of its different operations, which are, the understanding, thought, consciousness of self-existence, and reflection. The understanding forms decisions; indecision and doubt belong to thought; that which seeks after the nature of things is called reflection; that which leads a person to think, I am learned, I am rich, I am corpulent, I am thin, I am yellow, is called consciousness of self-existence, or pride. If in this manner, however, mind be subject to four changes, still reflection must be considered as being united to the understanding, for both these faculties are employed in forming decisions. Consciousness of self-existence, or pride, belongs to thought, for both these powers are concerned in the changes which take place in the mind. Through the five senses and the mind we become acquainted with sound, touch, form, taste, and smell. The five senses and the understanding form that clothing or receptacle[q] of spirit which is made up of knowledge. Spirit thus inclosed, or in this union, says, I am sovereign, I partake [of enjoyment, &c.;] and possessed of these thoughts, it is qualified to practice what belongs to the present and the future state. The five organs and thought form that receptacle of spirit which is wholly made up of intellect. The five organs are the mouth, the hands, the feet, the penis, and the anus: from the rŭjŭ goonŭ in vacuum, arose words; from that quality in air, the hands; from the same in fire, the feet; from the same in water, the anus, and from the same in earth, the penis. The

[q] The words are vignanŭ-mŭyŭ, *fulness of knowledge*, and koshŭ, *a receptacle*.

five breaths are, that which is in the nostrils, that expelled downwards, that which pervades the whole body, that which ascends into the throat and is discharged at the mouth, and that which promotes digestion. Some maintain, that from these five kinds of air proceed five other kinds [here follow their names; which are said to be connected with digestion, sleep, hunger, sighing, and corpulency]. The five kinds of air in the body are derived from the rŭjŭ goonŭ in each of the five primary elements. These five kinds of air when united to the five organs, form that receptacle of spirit which is entirely composed of air. This receptacle, being derived from the active principle, or rŭjŭ goonŭ, is identified with actions. We call the first of these three receptacles, chief, because it possesses the power of giving knowledge; the second is identified with action, because it is derived from thought; the last is identified with things, because the power of action belongs to it.: These three receptacles united form for the reception of spirit the subtile body. When we form an idea of all the subtile bodies, we call them the collected mass of subtile bodies, as the idea of a forest is formed when the understanding conceives of many trees at once, or when many waters suggest the idea of a lake; and separate ideas of these subtile bodies, necessarily lead us to individual substances. We compare the spirit which is united to the collected mass of subtile bodies to the thread upon which are strung the pearls of a necklace. The ever-living who is united to the knowledge-possessing mind is called the creator; and as he possesses the chief power of action, he is termed breath [pranŭ]. When we are awake, the objects embraced by the senses and organs impress their own images on the imagination, and these images are revived in sleep; and this is the

state of things with spirit in reference to its union with these three receptacles: in the first, spirit appears as the sovereign; in the second, as the creator, and in the third, as the thing created. In the subtile body formed for spirit out of these three receptacles, the mass of gross matter is absorbed.[r] When united to individual subtile bodies and to the luminous imagination, we call spirit the glorious, for then he is the manifester. He [the collected mass of the lingŭ bodies], who is compared to the thread upon which are suspended the flowers of a garden; and who is the glorious [or he who is the individuated lingŭ body], in the time of sleep, enjoys the ideas which have been possessed by the mind when awake: this is also taught in the védŭ. Individuated spirit differs from collective spirit only as one tree differs from a forest; or as the vacuum which surrounds each tree differs from that of a whole forest; in other words, it is a drop, or a lake. In this manner, from the five subtile elements proceeded subtile bodies. From these five subtile elements, in proportions of five, arose the masses of solid matter; but each is distinguished by the name of that element which is most prevalent. In the solid mass of ether, sound is found; in air is found both sound and touch; in fire, sound, touch, and form; in water, sound, touch, form, and taste; in earth, sound, touch, form, taste, and smell. The qualities are partly natural and partly artificial. From these five elements have sprung the seven upper worlds, the seven lower worlds, the four solid bodies, food, &c. There are four kinds of bodies, viz. such as are born in the womb, and those produced from eggs, from heat, and from the earth.

[r] Gross matter is absorbed in this subtile or lingŭ body, and the lingŭ body is absorbed in illusion. Does not this doctrine resemble that of some of the Greeks, that there is no such thing as real substance, that every thing called material is merely ideal?

The active principle dwelling in the collected sum of solid matter is called voishwanŭrŭ, or, he who is conscious of self-existence, and virat, as he is held forth or displayed in all creatures. This collected sum of gross matter is called ŭnnŭ mŭyŭkoshŭ [the receptacle raised by food only], because it is named from its origin; and as it is the seat of action [participation] it is called jagŭrŭnŭ, or the active. The active principle, as individuated in a sensible body is called vishwŭ, which name it receives because this body enters into the three receptacles before-mentioned. We call these receptacles koshŭ [a sheath or scabbard] because as the silkworm is covered by its shell, so they cover spirit.

There are ten deities, regents of the senses and organs, through whom spirit enjoys the pleasures of the senses and organs: through the god of the winds, spirit enjoys the pleasures of touch, and thus through the other nine.

The animating principle pervading all bodies, from the most gross to the most ideal, is the same in all. There is no difference between the incarcerated and the perfectly abstracted spirit; the body is mere illusion.

Having thus explained the doctrine of spirit, and displayed that which is mere illusion, I shall now mention the mistakes which have arisen from the different representations which learned men have given of the incarcerated spirit. The ignorant say, that a son is spirit; and that we are taught this in the védŭ; for a father values a son as himself; when he dies, he mourns as for himself, and in the happiness of the son, enjoys happiness himself. The Charbbakŭs maintain, as they also say, from the védŭ, that this body, which owes its existence and all its changes

to food, is spirit, and that a son is not spirit, since the father, when the house is on fire, abandons his son, and saves himself; and that when the father says, I am corpulent, or, I am not corpulent, he confines these expressions to himself, and never applies them to his son. Other atheists contend, from the védŭ, that the organs are spirit, since they are the medium of sound, and are possessed of motion; and that this is further proved by the exclamations, I am blind, I am deaf, &c. Other atheists endeavour to prove, from the védŭ, that from bodies spirit is born, and called the animal soul; since the animal soul being gone, the organs cease to exercise their functions: it is the animal soul that says, I am thirsty, I am hungry, &c. Another pleads, that intellect is spirit, and he also quotes the védŭ, urging that when intellect is suspended, life itself is suspended; and that as it is by intellect and reason that men are distinguished, it is plain that intellect is spirit. The Bouddhŭs affirm, that the understanding is spirit, since in the absence of the moving cause, the bodily powers are capable of nothing; and it is the understanding which says, I am sovereign, I am subject [to the fruit of actions]. The Prabhakŭrŭs and the Tarkkikŭs say, quoting the védŭ also, that beside the understanding there is another spirit, the all-blessed; for that the understanding is absorbed in illusion. The latter add to this sentiment, that illusion is spirit. The Bhŭttŭs affirm, quoting the védŭ, that the animating principle, which is united to illusion and is identified with joy, is spirit; since, in the time of deep sleep, this animating principle is both animate and illusive-formed; for when a person says, I know not myself, he gives a proof both of consciousness and unconsciousness. Another Bouddhŭ, still acknowledging the védŭ, maintains, that vacuum is spirit; because the védŭ teaches us, that before creation

vacuum alone existed; that at the time of absorption nothing remains; and when a person awakes after a deep sleep [in which all material things were forgotten] he says, I was wholly unconscious of the existence of any thing.

All these sects make that spirit which is not spirit: though they pretend to argue from the védŭ, from the union of spirit and matter, and from inference, yet they are supported by none of these, and they one by one confute each other. Still these atheistical writers affirm, If we err, we err with the védŭ, as well as with the two other sources of proof. The writer of the védantŭ says, True, the védŭ contains all these opinions, but its final decision is, that spirit pervades all bodies: it is not therefore identified with a son. Spirit is not material, but ideal, and therefore is not identified with body. It is unorganized, and cannot therefore be identified with the organs. It is not animal life, and therefore cannot be identified with breath. It is not intellect, and therefore it cannot be identified with mind. It is not a creator [or governor] and therefore is not to be identified with the vignanŭmŭyŭ-koshŭ. It is a living principle, and therefore it cannot be identified with illusion or inanimate matter. It is pure life, and therefore is not connected with inanimate matter. It is entity, and therefore must not be identified with vacuum. From hence it appears, that the opinions of these sects are at variance with the védŭ, and that what they term spirit is not spirit. All inanimate things, from a son to vacuum itself, are indebted to the animating principle for manifestation, and from hence it appears, that they cannot be spirit; and this is still further confirmed by the yogēē, the subject matter of whose meditations is, I am Brŭmhŭ, simple life.

This then is the exact doctrine of the védantŭ, that as spirit is the principle which animates a son, &c.; that as it is constantly perfect and free from illusion; is wisdom, that is, it must be constantly identified with knowledge; is always free or unconnected with the habits of material things; is eternal and uncreated; and is the all-pervading—it is called atmŭ.

A cord, though it resemble a snake, is notwithstanding a real cord; the idea that it is a snake, is pure error. In this manner, Brŭmhŭ is real entity; and the universe, which appears illusive, is indeed Brŭmhŭ: in the idea that it is something different from Brŭmhŭ, lies the mistake.

From the five primary elements arise all bodies, also that which nourishes all, and the fourteen worlds. From the five subtile elements, arise the five gross elements and their qualities, and the collected mass of subtile bodies. From the living principle united to illusion, arise the five subtile elements and the three goonŭs. From the perfect Brŭmhŭ, arise illusion, and the animating principle united to illusion.

The author next enters into an explanation of the tenet, that spirit in its separate state, also as united to the mass of illusion, or gross matter, and is incarcerated in separate bodies, is identically the same, and, to the yogēē, purified from illusion, is really the same. Such an one thus meditates on spirit: "I am everlasting, perfect, perfect in knowledge, free from change, I am entity, the joyful, the undivided, and the one Brŭmhŭ." Day and night thus meditating, the yogēē at length loses sight of the body, and destroys all illusion.

The next stage of the yogēē is that in which he renounces all assistance from the understanding, and remains without the exercise of thought; in which state every thing attached to mortal [rather intellectual] existence becomes extinct. He is now identified with Brŭmhŭ, and remains as the pure glass when the shadow has left it; and thus illustrates that verse of the védŭ, that the mind is both capable and incapable of embracing Brŭmhŭ.

The understanding, through the organs, in conceiving of visible objects assumes the forms of these objects, and thus destroys ignorance; after which they become manifested by the rays of spirit. Thus when a light enters a dark room, it first disperses the darkness, and then discovers the objects contained in the room.

Therefore the yogēē, until he sees Brŭmhŭ, ought to attend to the following duties: 1. Hearing; 2. Meditation; 3. Fixing the mind, and 4. Absorption of mind.

By the first is to be understood, hearing the doctrines of the védŭ explained, all which centre in the one Brŭmhŭ. In this exercise, the student must attend to the following things; 1. oopŭkrŭmŭ, or the beginning of the védantŭ; 2. oopŭsŭnghărŭ, or the close of the védantŭ; 3. ŭbhyasŭ, or committing to memory certain portions of the védantŭ; 4. ŭpōōrbbŭta, or, gaining from the védantŭ perfect satisfaction respecting Brŭmhŭ; 5. phŭlŭ, or the knowledge of that which is to be gained from the védantŭ; 6. ŭrt'hŭ-védŭ, or, the extolling of the fruits to be obtained from the knowledge of the védantŭ; oopŭpŭttee, or the certifying absolutely what is Brŭmhŭgnanŭ.—The second thing which the student is to practise, is meditation

on the one Brŭmhŭ, agreeably to the rules laid down in the védantŭ and other writings.—His third duty is, uninterrupted reflection on the invisible and only Brŭmhŭ, according to the ideas contained in the védantŭ.—The fourth effort of the student is to obtain a perfect idea of Brŭmhŭ, who is wisdom in the abstract: at first, his ideas will be imperfect, and he will contemplate himself and Brŭmhŭ as distinct; just as a person seeing in a horse of clay both the toy and the earth of which it is composed, cannot help retaining an idea of the thing represented by the toy. But at length his mind will become exclusively fixed on the one Brŭmhŭ, the operations of the understanding being all concentrated in God, as salt when thrown into water loses its own form, and is perceptible only as water.

Those who possess this knowledge of Brŭmhŭ, are in possession of or practise the eight following things, viz. 1. Yŭmŭ, i. e. inoffensiveness, truth, honesty, the forsaking of all the evil in the world, and the refusal of gifts except for sacrifice; 2. Nihŭmŭ, i. e. purity relative to the use of water after defilement; pleasure in every thing, whether prosperity or adversity; renouncing food when hungry, or keeping under the body: reading the védŭs, and what is called the worship of the mind; 3. Asŭnŭ, or the posture of sitting during yogŭ; 4. Pranayamŭ, or holding, drawing in, and letting out the breath during the repetition of incantations; 5. Prityaharŭ, or the power of restraining the members of the body and mind; 6. Dharŭna, or preserving in the mind the knowledge of Brŭmhŭ; 7. Dhyanŭ, meditation; 8. Sŭmadhee, to which there are four enemies, viz. a sleepy heart; attachment to any thing except the one Brŭmhŭ; human passions, and a confused mind. When the yogēē is deli-

vered from these four enemies, he resembles the unruffled flame of the lamp, and his mind continues invariably fixed in meditation on Brŭmhŭ.

He who is distinguished by liberation in a bodily state is thus described: he possesses the knowledge which identifies *him* with the undivided Brŭmhŭ, by which knowledge *he* destroys the illusion which concealed Brŭmhŭ. When this illusion is destroyed, the true knowledge of Brŭmhŭ is manifested; and by this manifestation, illusion and its work are destroyed, so that the free man, absorbed in meditation on Brŭmhŭ, is liberated even in a bodily state. Though he is connected with the affairs of life; that is, with affairs belonging to a body containing blood, bones, ordure and urine; to organs which are blind, palsied, and full of incapacity; to a mind, filled with thirst, hunger, sorrow, infatuation; to confirmed habits and to the fruits of birth, still, being freed from illusion, he does not view these things as realities. A person may be a spectator of the artifices of a juggler, without being deceived by them. The yogēē, after being liberated in a bodily state, still eats and drinks, but without desire; so likewise is he free from envy, and other evil desires; and in the same manner he is indifferent to every state of the body, and free from every passion. All his virtues, and the acts of kindness which he performs, are worn as so many ornaments: so we learn from the Gēēta. This yogēē, liberated in the body, for its preservation, receives aliment, but without desire, let the aliment come in whatever state, or from whatever quarter it may. Brŭmhŭ alone is seen in his mind.

After this, every thing connected with a bodily state having been renounced, and the body itself having fallen,

the yogēē is absorbed in the excellent Brŭmhŭ; and thus illusion, and its effects, as well as the universe itself, being [to the yogēē] dissolved, he becomes identified with freedom, with constant joy, with unchangeableness, and with Brŭmhŭ himself. This is recorded in the védŭ. *Thus ends the Védantŭ-Sarŭ.*

SECT. XX.—*Of the Patŭnjŭlŭ Dŭrshŭnŭ.*

This school of philosophy was founded, according to the Hindoo history, in the sŭtwŭ yoogŭ, by the sage Pŭtŭnjŭlee, who wrote the sōōtrŭs known by his name, which are comprized in one hundred and ninety-eight lines, or sentences, and who is honoured as an incarnation of the god Unŭntŭ. The sage Védŭ-vyasŭ wrote a comment on these sentences, of which Vachŭspŭtee-mishrŭ has given an explanatory treatise. Pŭnchŭ-shikhŭ, another learned Hindoo, has also written remarks, and Bhojŭ-dévŭ, king of Dharŭ, a brief comment, on the sentences of Pŭtŭnjŭlee. All these works are still extant. Some particulars of this sage, to whom are also ascribed a comment on Paninee's grammar, and a medical work called Rajŭ-mrigankŭ, will be found in page 9 of this volume.

SECT. XXI.—*The Doctrines of the Patŭnjŭlŭ Philosophy.*

Translated from a Comment on the original Patŭnjŭlŭ, by Bhojŭ-dévŭ.

The restraining of the mind, and confining it to internal meditations, is called yogŭ. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know; but when the mind is secularized, this Being takes the form of secularity. In the first case, the

mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, and voluptuous. In the former state, there is no sorrow; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection.

The three evils, restlessness, injuriousness, and voluptuousness, may be prevented by fixing God in the mind, and by destroying desire. In the former, the person, into a well-regulated mind, constantly brings the Being upon whom he wishes to meditate. In performing the latter, the person, by realizing the unsubstantial nature of every thing included in visible objects and in the ceremonies of the védŭ, and their connection with every kind of natural evil, delivers his mind from subjection to these things, and subjects his senses to his mind.

This restraining and fixing of the mind is called yogŭ, of which there are two kinds, sŭmprŭgnatŭ and ŭsŭmprŭgnatŭ.[s]

Sŭmprŭgnatŭ is meditation on an object till the ideas connected with it are imprinted on the mind, and occupy all its powers. The proper objects of meditation are two, matter and spirit. Matter assumes twenty-four forms;[t] spirit is one, (poorooshŭ).[u] Sŭmprŭgnatŭ is of four kinds, 1. Meditation on the distinction between sound and substance in reference to the deity as a visible being, until the yogēē, by continued meditation, arrives at the non-distinction between sound and substance in reference

[s] The first word intimates, that the yogēē has obtained the knowledge of the deity; and the second, that the yogēē is lost in the divine manifestation.

[t] See page 130. [u] The masculine power.

to God.—2. Meditation on the deity in reference to his form, as well as to time and place, till the yogēē is able to fix his meditations without regard to form, time or place. —3. Meditation on the deity, till the mind, in which the sŭtwŭ goonŭ prevails, is filled with joy, and till the powers of the understanding become abstracted, so that the distinction between matter and spirit is no longer recognized, and spirit alone is seen; in which state, the yogēē is named vidéhŭ, that is, he is emancipated from that pride of separate existence which is connected with a secular or bodily state.—4. Meditation till the yogēē becomes so far delivered from pride, that it exists only as a shadow in his mind, and the divine principle receives the strongest manifestation. This state is called absorption in [or, absorption, although the person is not separated from] matter.[x]

At length the yogēē attains what is called ŭsŭmprŭgnatŭ, in which, if he be perfect in his abstraction, the very shadow of separate existence will be destroyed; visible objects will be completely extinguished, and spirit alone become manifest.

Having described yogŭ, and its divisions; and given a brief account of the mode of acquiring it, this method is now more particularly described: He who has attained the states called vidéhŭ and absorption in matter, after transmigration finds himself in the same state of advancement towards abstraction, as when he quitted his former body.

[x] Perhaps the meaning of Pŭtŭnjŭlee is not here fully expressed, but he is to be understood as saying, that the thoughts of the person are lost and absorbed in that which he cannot fathom; or the mind is in the state into which it is driven at the dissolution of the body, when it takes refuge in the uncreated energy, or the uncreated impressions, or lines of fate, which are the source of continued birth.

Those who die, without having attained the state termed vidéhŭ, &c. must, entering a new body, labour after a prepared mind, resolution, remembrance, and discrimination, which acquisitions will be followed by the meditation called yogŭ. These acquisitions naturally follow and assist each other.

There are three kinds of yogēēs, distinguished by the rapidity or slowness of their progress towards perfection, which is affected by the actions of preceding and present births. He whose former and present works are highly meritorious, soon becomes perfect; another labours long, but, not being so powerfully assisted by the merits acquired in preceding transmigrations, he becomes perfect by slower degrees; and he who has still less of merit in store, remains at a still greater distance from the state of a perfect yogēē.

Yogŭ and its blessings are to be secured by relinquishing all hope of happiness in secular things, and by that meditation which identifies every religious formula, every sacred utensil, and every offering, with the object of worship. This object is the being who is free from the fruit of works, that is, from birth among any of the forms of matter, from the increase or decrease of life, and from enjoyment or suffering as the consequence of actions.

He is called God [Eeshwŭrŭ],[y] because to his will all creatures owe their preservation. That he presides over all events, is proved from his being the fountain of knowledge; and his infinite power is proved from his eternity and his being the guide of all. This Being is to be

[y] From ēēshŭ, *grand* or *glorious*.

obtained through that name of his, which is not factitious but everlasting, and which is to be repeated in a correct manner while the yogēē intensely meditates and brings him continually into his mind.—By thus looking constantly inward, he loses his wordly attachment, the sŭtwŭ goonŭ obtains a clearer manifestation, and he is brought to resemble God; by which also he obtains deliverance from the effects of birth, viz. sickness, incapacity, hesitation, languor, want of fervour, heaviness of body and mind, fickleness, mistake, the want of a suitable place for his yogŭ, and dissatisfaction, as well as from the evils which may arise during the practice of yogŭ, that is, from pain, grief, trembling, asthma, and sighing.

Fixedness of mind on him who is the only and genuine reality, leads to liberation; but should any one find it impossible to attain to such a state of abstraction, in order further to purify his mind, let him not envy but cultivate the friendship of the rich; let him pity the miserable, and endeavour to relieve them; let him rejoice at the sight of him who has practised works of merit; let him neither injure the wicked nor rejoice with them. If he be able to perfect himself in these dispositions of mind, he will liberate himself from desire and envy.

The yogēē must, in the next place, for the fixing of his mind, attend to pranayamŭ, that is, to the gradual suppression of breathing, since the animal soul and the mind act in conjunction; in this work, he must first endeavour to fix the understanding by some act of the senses, that is, he must place his sight and thoughts on the tip of his nose, by which he will perceive smell; then bring his mind to the tip of his tongue, when taste will be realized; and afterwards fix his mind at the root

of his tongue, from which sound will be perceived.[z] After this, if the mind be full of the sŭtwŭ, and be free from every degree of the rŭjŭ and tŭmŭ goonŭs, it will escape the waves of passion, and become truly fixed. Freedom from secular desires will be followed by freedom from sorrow, and the mind will in consequence become fixed. His mind will be fixed whose intercourse with secular objects is like that of a person in a state of deep sleep, who, without any union with the senses, partakes of perfect happiness. He who meditates on God, placing his mind on the sun, moon, fire, or any other luminous body, or within his heart, or at the bottom of his throat, or in the centre of his skull, will, by afterwards ascending from these gross images of the deity to the glorious original, secure fixedness of mind.

The *yogēē*, having thus brought his mind to a fixed state, will not be subject to present things, whether his mind be employed on the most subtile or the most gross objects; and he will, by these means, deliver himself from all error; and be filled with the effects of the sŭtwŭ goonŭ.

He thus becomes identified with deity, that is, visible objects, the operations of the understanding, and personal identity, become absorbed in the Being contemplated, in the same manner as the crystal receives the image of whatever is reflected upon it.

The *yogēē*, that he may not fall from the elevation he has attained, still seeks God by meditation on his names, or on the import of these names, or on his existence;

[z] The author of the comment here refers his readers, for a fuller explanation of pranayamŭ, to the Tŭntrŭ shastrus.

after which he loses all remembrance of the names of the deity and of their import, and God is realized in the mind as pure light; and to this succeeds a state of mind similar to self-annihilation.

Still, however, he is not wholly delivered from subtile illusion, though his ideas have received the impress of deity; but if he succeed in perfecting his abstraction, God will shine forth in complete splendour, the mind of the yogēē will become completely absorbed in him, and he will possess universal prescience. He whose abstraction continues imperfect, obtains complete knowledge by the assistance of reflection, &c. and by degrees ascends to the unassisted knowledge of universal nature, and identity with the spirituality and perfection of God. *Here ends the first chapter of the Patŭnjŭlŭ.*

Chapter II.—In the former part was shewn, the method by which a person of perfect mind acquires yogŭ. In this chapter is pointed out, the method in which a secular person should perform ceremonial yogŭ, in which are included, the practice of religious austerities, and the repetition of the names of God, or of incantations, without the desire of benefit, referring all to the will of God. By this kind of yogŭ the person will be assisted in performing the more perfect yogŭ, and in victory over pain, [or rather the cause of pain] which is of five kinds, *illusion, consciousness of separate existence, passion, religious disgust, love of life*. The four last spring from the first; and each of these four include inability, as well as inefficient, weak, and suppressed desire.

Illusion is that which leads a person to mistake one thing for another, that is, to call that constant which is

inconstant, that pure which is impure, that happiness which is real misery, that spirit which is not spirit, that meritorious which has no merit, and that which is evil, good.—*Consciousness of separate existence*, when unconnected with worldly attachment, is that which leads a person to consider, during deep sleep, matter and spirit, the object enjoyed and the enjoyer, as one, notwithstanding the necessary distinction between them.—*Passion* (ragŭ) is expressed when a person seeks happiness with the most eager desire.—By *religious disgust* is to be understood, a hatred of that which, in a future birth, will produce misery.—By *love of life* is to be understood, an unmeaning yet incessant concern to preserve life, or prevent the separation of body from spirit.—This desire of life is to be attributed to a latent impression on the mind respecting the misery following death, and the delay in rising to life, during former transmigrations. This is illustrated by seed cast into the earth, which remains for months till it appears to be assimilated to earth itself, but, at the appointed season, receiving the accustomed rain, springs to life. This idea of a latent impression remaining from preceding births is also confirmed by the case of an infant, which, on the approach of a ravenous beast, is affected by fear and the dread of death as much as one more advanced in years; as well as by the fact, that the smallest infant, on hearing terrific sounds, becomes immediately affected with fear.

This last source of pain, arising from the love of life, is to be overcome by turning the thoughts inward, which will infallibly secure meditation on God. The former causes of pain, arising from illusion, consciousness of separate existence, passion or ragŭ, and religious disgust, are to be overcome by fixing the mind on God, and by

cultivating benevolent feelings towards men in every condition of life.

The impress[a] of actions is to be attributed to illusion, and is discovered either in this or in a future birth. Actions performed under the influence of illusion are followed by eight millions of births in connection with some cast, with an appointed period of life, and subjection to the fruit of actions: from works of merit result excellent cast, existence, and many enjoyments; from evil actions arise degraded cast, unhappy life, and great misery.

To the yogēē, who has received the impressions of the evils of birth, subjection to the fruits of birth is peculiarly irksome; for he sees that every earthly thing is unstable, and is therefore connected with sorrow: hence he renounces the effects which arise from the three goonŭs, and regards the effects of actions as poisoned food. These consequences, in secular persons, do not produce sorrow: they resemble those members of the body which remain at ease while the visual faculty, from some accident, suffers excruciating pain: the yogēē is the eye of the body.

From illusion arise the effects of actions: this illusion is destroyed by discriminating wisdom in reference to the divine nature: this discrimination leads to deliverance from sorrow arising from transmigrations, and to the reception of truth [God].

It has been before affirmed, that deliverance must be obtained from the sorrows connected with birth. The origin or source of birth is the union or vicinity of spirit

[a] That is, all actions leave a mark on the mind, which is never obliterated till the man has experienced the effects of these actions.

with the understanding, in which the former is the partaker and the latter the thing enjoyed; or, in other words, the one displays and the other is the thing displayed. Visible objects are identified with the nature of the sŭtwŭ, rŭjŭ, and tŭmŭ goonŭs, and, either as the receiver or received, with the material and subtile elements, the senses, organs, and the understanding. The elements form the objects of participation; the senses, &c. are the partakers; but the elements, senses, &c. are to be considered as united to spirit in the work of participation. The fruit of actions, as well as liberation, belong to all the creatures. The progress of creation is thus described: first *illusion*, then the elements, then the senses, and lastly the understanding.

If we speak of him who is light, or the male power, we say, he is *simple life*; life is not an adjunct of his nature; he is pure or perfect, and seeks not association with material objects, though, on account of his vicinity to the understanding, he receives the impressions of these objects. He is therefore the receiver, that is, he receives, through the understanding, the impression of visible objects, and then becomes identified with them.

If visible objects exist merely as objects of reception by spirit, it may be asked, what further use is there for them when the yogēē has passed through whatever was allotted to him as the fruit of works? To this it is replied, that visible objects are not wholly dismissed till discriminating wisdom is perfected. And even after this, when the yogēē becomes perfect spirit, and all the objects of illusion are banished, in consequence of his connection with creatures, he appears as though he took an interest in visible objects.

The union of spirit and matter, as the receiver and the received, is without beginning. The origin of this union is illusion. The perfection of spirit is to be attributed to liberation from this union, and this is to be sought in the acquisition of discriminating wisdom. Illusion being removed, all the effects, resulting from the union of spirit and illusion, will necessarily cease. This separation constitutes the liberation of the yogēē, who is hereafter known as the everlastingly free.

Imperfect discrimination, which leaves the mind wavering in its choice betwixt visible objects and spirit, will not accomplish the work of liberation. This can only be obtained by that discrimination which is fixed and decided. By this illusion is destroyed, and with it consciousness of separate existence, or pride. The polluting effects of the rŭjŭ and tŭmŭ goonŭs are also removed, and the pure influence of the sŭtwŭ goonŭ is restored. These being destroyed, the understanding is turned inward, and becomes fixed on spirit as reflected on itself:[b] this is called discriminating wisdom. As long as consciousness of self-existence remains, however, discrimination manifests itself in seven different forms. Perfect discrimination is obtained by acquiring the eight parts of yogŭ: this acquisition secures the removal of the darkness and ignorance arising out of the rŭgŭ and tŭmŭ goonŭs; and when the mind becomes identified with the radiant nature of the sŭtwŭ goonŭ, discrimination is produced.

The eight parts of yogŭ are: yŭmŭ, nihŭmŭ, asŭnŭ, pranayamŭ, prityaharŭ, dharŭna, dhyanŭ, and sŭmadhee. The first five serve the purpose of subduing the passions,

[b] Nothing can receive spirit but the understanding as irradiated by the sŭtwŭ goonŭ, after the supression of the rŭjŭ and tŭmŭ goonŭs.

and of thus assisting the yogēē; the last three are assistants to the yogēē, without any medium. If the ceremony asŭnŭ is perfect, it will advance the yogēē in the performance of pranayamŭ; and if that is perfected, prityaharŭ is thereby assisted.

In *yŭmŭ* there are five divisions, 1. freedom from the desire of injuring others; 2. truth in reference both to words and to the mind; 3. freedom from the least appropriation of the property of another, either by thought, word, or practice; 4. the subjection of the members for the sake of extirpating desire; and 5. the renunciation of all pleasure. When the yogēē attends to his vows in reference to all these parts of yŭmŭ, that is without any reserve as it respects time, place, or person, he is said to perform the great vow.

Niyŭmŭ includes five divisions, viz. 1. purity of body, using earth, water, &c. after certain functions; and purity of mind, through the exercise of friendly and benevolent affections; 2. cheerfulness in every condition; 3. religious austerities; 4. the repetition of incantations: and 5. by causing all the formularies of worship and all its benefits to terminate in God.

Through yŭmŭ and niyŭmŭ [the sources of] pain are destroyed, and through meditation on the opposite of these sources of pain [as, by meditating on benevolence, revenge is destroyed], the yogēē is greatly assisted in his efforts to obtain perfect victory. These sources of pain are injuriousness, theft, &c., in each of which there are three divisions, as, the injurious person may offer the injury himself; or he may do it through another; or, rejoice in its being done; and so of the rest. Injuries arise

from anger, covetousness, and infatuation. The effects of these sources of pain are sorrow and error. He who is free from injurious feelings, knows nothing of quarrels or envy.

He whose body and mind are pure, enjoys all the fruits of devotion, whether he practise devout ceremonies or not. To him who is free from theft, all the precious stones do homage. He who subdues his passions, is blessed with strength. He who renounces all the pleasures of sense, obtains the knowledge of preceding transmigrations, and of that which shall succeed his present existence. He who is pure in body, hates the body; is separated from every thing in a bodily shape; is delivered from the impurities of the rŭjŭ and tŭmŭ goonŭs; and, by the removal of these, is raised above the approach of grief, and is always happy; from this results a fixed mind, and senses which never wander; in which state the yogēē acquires power to know spirit. He who practises austerities, purifies himself from every imperfection, and the body and its organs become perfect. The repetition of incantations brings before the yogēē the deity in whose name these are repeated; and by making the ultimate object of all forms and the effects of worship, to meet in God, he pleases the deity, and induces him to bestow liberation.

Asŭnŭ includes eighty-four modes of sitting at yogŭ; but, to be complete, the posture must be quite easy, neither painful nor attended with agitation. That a rigid posture may become easy, the yogēē must acquire it by degrees, as the members are able to bear it; and that he may be happy in these circumstances, he must raise his mind to the wonders of the heavens, and not confine it to body. When he has become perfect in the yogŭ-posture,

he will no longer feel the inconveniences of heat or cold, hunger or thirst, &c. Perfection in the yogŭ-posture prepares the person for perfection in *pranayamŭ*, or, in the suppression of the inspiration and respiration of breath. Vital air is either stationary in the body, or received into it, or thrown from it. In the work of suppression, the yogēē must permit the exhalation of his breath, at farthest, to the distance only of twelve fingers' breadth, and gradually diminish the distance from his nostrils till the point of perfection is obtained. As it respects time, he must begin to restrain breathing for twenty-six seconds, and enlarge this period regularly till he is perfect. He must practise these exercises daily, or as often as he is able. The yogēē who most excels confines his breathing to the distance of twelve fingers from his nose, and, even after restraining it for some time, draws it from no greater distance than his heart. This ceremony secures the removal of those errors which covered the mind, and prevented the radiance of the sŭtwŭ goonŭ from appearing; and this quality having obtained manifestation, fixedness of mind is secured.

In *Prityaharŭ*, by withholding the mind from wandering, the organs are turned from their accustomed objects inward, and become subject to the yogēē.—*Here ends the second part of the Patŭnjŭlŭ.*

Chapter III.—The fixing of the mind, so that it may not wander beyond the nose, nor descend inwardly beyond the level of the navel, is called *dharŭnŭ*, in which the yogēē purifies his mind by benevolence; practises the duties connected with yŭmŭ and niyŭmŭ; perfects himself in the yogŭ-postures; regulates the ingress and egress of the animal soul; and, fixing his eyes on the tip

of his nose, subdues all his members, and all the power of the elements over him.

Dhyanŭ, or meditation, implies, that the person thus employed is endeavouring to fix his mind on the deity, agreeably to the forms of *dharŭnŭ ;* so as to secure a constant stream of thought towards him, and exclude all worldly tendencies.

In *Sŭmadhee*, the understanding, carried along by an uninterrupted current of thought towards the deity, or towards that which is the reflection of spirit upon the understanding, becomes nearly extinguished.

Dharŭnŭ, dhyanŭ, and sŭmadhee, for the sake of brevity, are distinguished by one name, *sŭngyŭmŭ*, that is, the restraining of the mind from all visible objects. To the person who is able to perfect himself in sŭngyŭmŭ, the infinitely abstracted God, discovered by perfect discrimination, and identified with light, becomes manifest. Sŭngyŭmŭ is to be attained by degrees, first, by meditation on God through more gross and then through more refined mediums.

After the yogēē has fixed his mind on the deity, it occasionally wanders ; but at length he contemplates God only in himself, so that the divine spirit is seen equally in the mind and in visible objects. This process resembles that of vegetation, in which we have first the seed, then the plant, and at length the seed in a state of concealment preparing for another birth ; in the same manner, the world, emanating from the first cause, proceeds through a series of subordinate causes and effects. The difference between the subordinate cause and the effect, is owing to a change

in the cause during the process of production; the seed does not vegetate till united to earth and water.

The yogēē who has perfected himself in the three parts of sŭngyŭmŭ, obtains a knowledge of the past and of the future; if he apply sŭngyŭmŭ to sounds, to their meaning, and to the consequent result, he will possess, from mere sound, universal knowledge. He who applies sŭngyŭmŭ to the impressions of former births (lines of fate), from which actions and their effects proceed, will obtain a knowledge of the events of preceding transmigrations. He who applies sŭngyŭmŭ to discover the thoughts of others, will know the hearts of all. He who does the same to his own form, and to the sight of those whose eyes are fixed upon him, will be able to render his body invisible, and to dim the sight of the observer. He who, according to these rules, meditates on his own actions, in order to discover how he may most speedily reap the fruit of them, will become acquainted with the time, place, and causes of his own death. He who applies sŭngyŭmŭ to that compassion which has respect to the miserable, will secure the friendship of all. He who, according to these rules, meditates on the strength of the powerful, so as to identify his own strength with theirs, will acquire the same strength. He who meditates, in the same manner, on the sun, as perfect light, will become acquainted with the state of things in every place. Similar meditation on the moon, procures a knowledge, from mere sight, of the union, progress, and influence of the planets; similar contemplation applied to the polar star, will enable the yogēē to distinguish between the stars and planets, and to observe their motions; by the application of sŭngyŭmŭ to the centre of the bowels at the navel, he will become acquainted with the anatomy of the human body; by a

similar application of sŭngyŭmŭ to the cup at the bottom of the throat, he will overcome hunger and thirst; by meditating on the nerve kōōrmŭ which exists a little below the throat, he will obtain a fixed and unbroken posture in in the act of yogŭ; by meditation on the basilare suture, he will be capacitated to see and converse with the deified persons who range through the ærial regions; by meditation on extraordinary presence of mind he will obtain the knowledge of all visible objects; by meditating on the seat of the mind, or on the faculty of reason, he will become acquainted with his own thoughts and those of others, past, present, and future; by meditation on the state of the yogēē who has nearly lost all consciousness of separate existence, he will recognize spirit as unassociated and perfect existence. After this, he will hear celestial sounds, the songs and conversation of the celestial choirs; he will have the perception of their touch in their passage through the air; his taste will become refined, and he will enjoy the constant fragrance of sweet scents. Though these fruits of sŭngyŭmŭ are accompanied by the applause of mankind, yet, in the work of abstraction, they obstruct the progress of the yogēē.

The union of spirit and intellect, as the enjoyer and the thing enjoyed, in the work arising out of the natural order of things, is called the captivity of spirit. When the yogēē, by the power of sŭmadhee, has destroyed the power of those works which retained the spirit in captivity, he becomes possessed of certain and unhesitating knowledge; he is enabled to trace the progress of intellect through the senses, and the path of the animal spirit through the nerves. After this, he is able to enter a dead or a living body by the path of the senses, all the senses accompanying him, as the swarm of bees follow the queen bee; and in this body to act as though it were his own.[c]

[c] In the Hindoo history, a story is given respecting Sŭmoodrŭ-palŭ, a yo-

The collected power of all the senses is called the animal soul, which is distinguished by five operations connected with the vital air, or air collected in the body. The body of the yogēē who, according to the rules of dharŭnŭ, dhyanŭ and sŭmadhee, meditates on the air proceeding from the anus to the head, will become light as wood, and he will be able to walk on the fluid element. The body of the yogēē who thus meditates on the air encircling the navel, will become glorious as of a body light. He who, in the same manner, meditates on the ear and its vacuum, will hear the softest and most distant sounds, as well as those uttered in the celestial regions and in the world of the hydras. He who meditates on vacuum, will be able to ascend into the air. He from whose body the pride of separate existence is removed, in the operations of his mind has no respect to the body; he is denominated the great vidéhŭ, that is, the bodyless: he who applies sŭngyŭmŭ to these operations, will destroy the impressions (or the marks) of fate arising from former births. He who meditates, by the rules of sŭngyŭmŭ, on the five primary elements, and, in a perfect manner, on the subtile elements, will overcome, and be transformed into these elements; he will be capacitated to become as rarified and atomic as he may wish, and to proceed to the greatest distance; in short, he will be enabled to realize in himself the power of deity, to subdue all his passions, to render his body invulnerable, to prevent the possibility of his abstraction being destroyed, so as to subject himself again to the effects of actions. He who, according to the rules of sŭngyŭmŭ, meditates on mind under the influence of the sŭtwŭ goonŭ, will obtain victory over the three goonŭs, and will possess universal knowledge.

gēē, who is said to have entered the body of the infant son of Vikrŭmadityŭ, and obtained his kingdom.—*See page 27, vol. iii.*

When the yogēē has gained perfect victory over the goonŭs, he is denominated vishoka, that is, free from sorrow; and his body becomes buoyant as his mind: he triumphs over illusion. He who applies sŭngyŭmŭ to discriminate between the sŭtwŭ goonŭ and spirit, exterminates the very root of error [the cause of birth], and obtains liberation.

The local deities will assail such a yogēē, and will endeavour to divert him from the religious abstraction which he has attained, by bringing before him sensual gratifications, or by exciting in his mind thoughts of personal aggrandisement, but he should partake of these gratifications without interest, for if these deities succeed in exciting desire in the mind, he will be thrown back to all the evils of future transmigrations.

The yogēē passes through four stages: in the first, he begins to learn the first forms of yogŭ, and enters on the work of abstraction and the subjection of the senses. In the next stage, having learnt the forms, he acquires perfect knowledge. In the third, the advance towards perfection is that which has been just described, in which the yogēē overcomes all the primary and subtile elements. In the fourth, he loses all personality, and all consciousness of separate existence; all the operations of intellect become extinct, and spirit alone remains.

When he has reached the third stage, he is still liable to be overcome; and even in the last, which is subdivided into seven stages, he is not wholly safe from the local gods, nor will be so till he has advanced beyond the fifth of these seven.

The collected power of all the senses is called the animal soul, which is distinguished by five operations connected with the vital air, or air collected in the body. The body of the yogēē who, according to the rules of dharŭnŭ, dhyanŭ and sŭmadhee, meditates on the air proceeding from the anus to the head, will become light as wood, and he will be able to walk on the fluid element. The body of the yogēē who thus meditates on the air encircling the navel, will become glorious as of a body light. He who, in the same manner, meditates on the ear and its vacuum, will hear the softest and most distant sounds, as well as those uttered in the celestial regions and in the world of the hydras. He who meditates on vacuum, will be able to ascend into the air. He from whose body the pride of separate existence is removed, in the operations of his mind has no respect to the body; he is denominated the great vidéhŭ, that is, the bodyless: he who applies sŭngyŭmŭ to these operations, will destroy the impressions (or the marks) of fate arising from former births. He who meditates, by the rules of sŭngyŭmŭ, on the five primary elements, and, in a perfect manner, on the subtile elements, will overcome, and be transformed into these elements; he will be capacitated to become as rarified and atomic as he may wish, and to proceed to the greatest distance; in short, he will be enabled to realize in himself the power of deity, to subdue all his passions, to render his body invulnerable, to prevent the possibility of his abstraction being destroyed, so as to subject himself again to the effects of actions. He who, according to the rules of sŭngyŭmŭ, meditates on mind under the influence of the sŭtwŭ goonŭ, will obtain victory over the three goonŭs, and will possess universal knowledge.

gēē, who is said to have entered the body of the infant son of Vikrŭmadityŭ, and obtained his kingdom.—*See page 27, vol. iii.*

When the yogēē has gained perfect victory over the goonŭs, he is denominated vishoka, that is, free from sorrow; and his body becomes buoyant as his mind: he triumphs over illusion. He who applies sŭngyŭmŭ to discriminate between the sŭtwŭ goonŭ and spirit, exterminates the very root of error [the cause of birth], and obtains liberation.

The local deities will assail such a yogēē, and will endeavour to divert him from the religious abstraction which he has attained, by bringing before him sensual gratifications, or by exciting in his mind thoughts of personal aggrandisement, but he should partake of these gratifications without interest, for if these deities succeed in exciting desire in the mind, he will be thrown back to all the evils of future transmigrations.

The yogēē passes through four stages: in the first, he begins to learn the first forms of yogŭ, and enters on the work of abstraction and the subjection of the senses. In the next stage, having learnt the forms, he acquires perfect knowledge. In the third, the advance towards perfection is that which has been just described, in which the yogēē overcomes all the primary and subtile elements. In the fourth, he loses all personality, and all consciousness of separate existence; all the operations of intellect become extinct, and spirit alone remains.

When he has reached the third stage, he is still liable to be overcome; and even in the last, which is subdivided into seven stages, he is not wholly safe from the local gods, nor will be so till he has advanced beyond the fifth of these seven.

There is still another method of perfecting yogŭ, that is, by applying the rules of sŭngyŭmŭ to the divisions of the last kshŭmŭ [four minutes] of time : he who perfects himself in this, will obtain complete knowledge of the subtile elements, atoms, &c. which admit not of the divisions of species, appearance and place. He who attained this is called, by way of eminence, the discriminator. The knowledge which is the fruit of discrimination is called the saviour, for it is this which delivers the yogēē from the bottomless sea of this world, without the fear of return. This knowledge brings before the yogēē all visible objects at once, so that he does not wait for the tedious process of the senses.

When the pride of intellect and of separate existence is absorbed in illusion, and when the impressions of the understanding are no longer reflected on spirit, or are no more received by spirit, the yogēē in this state obtains liberation.—*Here ends the third part of the Patŭnjŭlŭ.*

Chapter IV.—All the perfect ascetics (siddhees) attained in the preceding birth perfection in sŭmadhee: among these some were perfect at their birth, as the sage Kopilŭ, all the winged tribes, &c.; to others the last touch of perfection was given by some sacred prescription prepared by a perfect ascetic; to others by the repetition of incantations; and to others by religious austerities, as Vishwamitrŭ, &c. This perfection is not obtained in one birth; but nature, taking advantage of the advance made in the former birth, in the next carries the yogēē to perfection.

Here an objector says, By this system you make nature, and not actions, the cause of every effect, but the shastrŭs teach, that from actions proceeds every thing.

To this Pŭtŭnjŭlee replies, Nature is the source of all, and of actions too, and therefore the effect can never govern the cause; but meritorious actions may remove the obstructions arising from demerit in the progress of nature. Nature, confined by works of demerit, appears like a piece of water kept in by embankments: works of merit cut the banks, and then, by its own force, the water pursues its progress. Thus nature is not impelled by works, but works confine nature; or liberate it, so as to allow it an unobstructed progress. For, even in the yogēē, in whom nature, or illusion, is reduced to a shadow, when tempted by the local deities, and again immersed in illusion, nature displays its energy.

In consequence of the various tendencies of the mind, the actions of men are multifarious; the fixedness of mind and unchanging conduct of the yogēē is to be attributed to his proximity to the deity. Yet the yogēē, when united to a new body, necessarily feels the force of the five senses; though this is not connected with visible objects, but it leads to God. And thus, as his mind is free from the sources of pain, so is his conduct spiritual. The works of those ascetics who have become such by religious austerities, the repetition of incantations, &c. are white (or produce excellent fruit); the works of the hellish, are black (producing evil fruit). The works of those who are neither highly virtuous nor highly vicious, are of a mixed colour. The actions of the yogēē are excellent; for though he seeks nothing by them, the deity bestows upon him excellent rewards.

The effects of actions are of two kinds, recollection and species. He who at death loses the human form, and for a hundred years is born among irrational animals, or the

forms of brute matter, loses, during these transmigrations, the impressions received in the human state; but when he is again born in this state, all the impressions of humanity are revived. Though during these transmigrations he may have been often born, and in many shapes, and, as a wild beast, may have traversed many distant regions, still, as species and recollection are inseparably united, the impressions of humanity are always revived when he springs to human birth. Here a person asks, In such a person's first or original birth, where were these impressions? To this Pŭtŭnjŭlee replies, These impressions are without beginning: this is proved from the constant and almost inextinguishable desire of happiness interwoven into the very nature of all. Should it from hence be urged, since the desires of men are boundless, how is liberation to be obtained? It is answered, that liberation is obtainable, for though the desires of the heart are innumerable, the cause of these desires is one, that is illusion; and as illusion and its effects (impressions, species and existence), take refuge in the understanding, these desires are likewise found there: it is therefore only necessary that illusion should be destroyed by discrimination, and then liberation will be secured. The desires being endless, how should the mind become fixed? This objection may be offered; but it should be remembered that mind, whether its thoughts be turned inward or outward, is one; the apparent variety is in its exercises, not in itself. The three goonŭs pervading every thing, all things are necessarily identified with these goonŭs; and hence every thing partakes of the same properties. Should it be still objected, how can three goonŭs be one, and how can mind, pervaded by these different goonŭs, be one? it may be answered, that this indivisibility arises from the union of these goonŭs: all the different vessels made of clay

have but one denomination, and he union of the five primary elements is called simply earth, and not by any name in which the component parts are distinguished. Thus, in consequence of its union to different objects, the mind is affected by different passions: a husband, at the sight of a virtuous wife, is filled with pleasure; of the seducer of his wife, with wrath; but at the appearance of his unfaithful wife, he is overwhelmed with sorrow. In a similar manner, when the mind is united to religion, the sŭtwŭ goonŭ becomes visible, and the mind is filled with happiness; when united to irreligion, the rŭjŭ goonŭ becomes visible, and it is filled with sorrow; when united to the highest degree of irreligion, the tŭmŭ goonŭ is pre-eminent, and the mind is overwhelmed with sorrow. Thus it is the same mind which is affected in various ways, by the mere circumstance of union to different objects; and thus spirit merely makes known objects; it has no intercourse with them except as it is the mirror: it makes them manifest; the intercourse is that of intellect [which is a part of nature, and not spirit]. But it may be said, if it be the property of spirit to make known visible objects, why are they not at once visible to the mind? To this it may be answered, that only those objects which fall upon spirit [as upon the mirror] become known; or in other words, those objects become known which the mind or intellect throws upon the mirror [spirit], but other objects remain unknown. Here the objector says, If it be thus, then spirit in the work of manifestation assumes the forms of visible objects, and becomes an agent in the events of life. To this Pŭtŭnjŭlee replies, that this connection between spirit as the displayer, and nature as displayed, is separate from all choice; it is the mere constitution of things, in which the parties are wholly unaffected. The sŭtwŭ goonŭ enjoys an immediate nearness to

spirit, but the other goonŭs approach spirit through the sŭtwŭ. The mind, being united to the sŭtwŭ goonŭ, by its vicinity to spirit assumes the character of spirit, and becomes the agent in all things. Should it be objected, By this system of attributing every thing to intellect, you render spirit unnecessary, it is answered, that visible objects cannot render themselves visible, but must be made so by another; therefore there is a necessity for spirit, that through the medium of intellect it may do the work of manifestation. The mind, when under the influence of yogŭ, promotes the good of spirit, and when absorbed in sensible objects, injures it; not that the mind can really bring good or evil upon spirit; this is only the sensible appearance of things. Should it be asked, Why the mind does not throw upon spirit the images of joy and sorrow at once, it is answered, that these impressions are opposed to each other, and therefore cannot be manifested at the same time.—An objector here says, According to this system then, spirit is wholly excluded from all active operation in the affairs of the universe, and is a mere spectator: why then may we not maintain, that that which makes known is not spirit, but another power, another understanding? To this Pŭtŭnjŭlee replies, The understanding, or as many understandings as you please, must be parts of nature, and therefore can never fill the office of light, or do the work of manifestation. Should it be still objected, As you have maintained the doctrine of an unoperative spirit, a mere spectator of the universe, I have as clear a right to suppose that an illuminating understanding may be the cause of manifestation; To this I answer, that this proposition can never be maintained, for as there are opposing properties in the three goonŭs, the necessary union between that which makes known and the thing manifested would be wanting; in addition to which

also there would be in this system as many agents of knowledge as individuals, instead of one spirit, the light of all. It must, however, be admitted, that although the understanding is not the cause of light, it does possess, in consequence of its nearness to spirit, a degree of radiance superior to every other part of nature.

Spirit is identified with life, is independent, and unconnected. When the understanding approaches spirit, and clothes itself with the properties of spirit, it is then called light; and in this character it directs the affairs of the universe. If, says an opponent, the understanding is the universal agent, what proof is there left of the existence of spirit? Pŭtŭnjŭlee says, Throughout universal nature, whatever exists by the conjunction of various causes, exists not for itself but for another; as therefore the operations of the understanding are regulated by the three goonŭs, the understanding must exist, not for itself but for another, and that other is spirit. Still, however, it must not be understood that spirit is united to things in a gross manner, but merely in connection with the sŭtwŭ goonŭ. Amongst all material objects, the most excellent is the body; those parts which are most excellent in the body are the senses; that which is more excellent than the senses, is mind under the influence of the sŭtwŭ goonŭ; after this, and separate from this, is spirit, which is identified with life, and in consequence is separate from all material objects.

The object of the Patŭnjŭlŭ dŭrshŭnŭ is to lead men to liberation; and this we shall consider in ten sentences, thus: First, when a person has obtained discrimination, all his ideas of separate existence, as, I am chief, I enjoy, &c. are destroyed. The consequence of which is, that

his mind is diverted from outward things, his thoughts are turned inward, and united to spirit: this is the commencement of liberation. Still, however, worldly anxiety, the effect of the impressions of former births, occasionally intrudes. This is to be overcome by perseverance in internal meditation. When the yogēē has accomplished this, the irradiated understanding obtains a most clear manifestation, and visible objects sink into the shade. Then by discriminating wisdom the work of illusion being brought to a close, illusion itself, from its origin in invisible atoms to its utmost progression, is destroyed—to revive no more. One kind of liberation, therefore, is the destruction of illusion, and the consequent separation of spirit from matter; and the other kind is comprehended in the deliverance of spirit from the operations of the understanding, and in that clear effulgence with which it afterwards shines forth.

SECT. XXII.—*The Nyayŭ*[d] *Philosophy.*

Goŭtŭmŭ, whose sōōtrŭs amount to 462 lines, was the distinguished founder of this school of philosophy. Some account of him will be found in page 5. The first commentator on his sōōtrŭs was Gŭngéshŭ-chintamŭnee; whose very excellent work might be comprized in a moderate octavo volume; and which is consulted at present by all those who study the Nyayŭ dŭrshŭnŭ.[e] Three learned Hindoos have written comments on Gŭngéshŭ, viz. Shiromŭnee, Bhŭvanŭndŭ, and Mŭt'hoora-nat'hŭ. It is about 200 years since Shiromŭnee wrote his comment; which, though much smaller than the others, is

[d] The sound of this word resembles Naiyŭ.

[e] Dŭrshŭnŭ, from drishŭ, *to see* or *know*.

considered as the most able. The other commentators lived not many years after him.

The learned men of Bengal are proud of the honour of considering this philosopher, who was born at Nŭdēēya, as their countryman: the following legends are current respecting him: When arrived at Mit'hila, to prosecute his studies under Vachŭspŭtee-mishrŭ, it is said, that he attained at once the seat next to his teacher, rising over the heads of all the other students. Pŭkshŭ-dhŭrŭ-mishrŭ, a very celebrated Nyayayikŭ pŭndit, after having overcome in argument all the learned men of Hindoost'hanŭ, arrived with a great retinue, elephants, camels, servants, &c. at Nŭdēēya. The people collecting around him, he asked them who was the most learned man in those parts; they gave the honour to Shiromŭnee, who was, in fact, at that moment performing his ablutions in the Ganges; Pŭkshŭ, on seeing him, pronounced this couplet:

> "How sunk in darkness Gour[f] must be,
> Whose sage is blind Shiromŭnee."[g]

He then sent to the raja, challenging all the learned men at his court to a disputation: but Shiromŭnee completely overcame his opponent, and Mishrŭ retired from the controversy acknowledging the superiority of the blind Shiromŭnee[h]

Jŭgŭdēēshŭ tŭrkalŭnkarŭ and Gŭdhadhŭrŭ, two learned men of Nŭdēēya, have written comments on Shiromŭnee, which are extensively read in Bengal. Other com-

[f] The name for Bengal. [g] This pŭndit had lost the sight of one eye.
[h] This latter story is sometimes related in terms different from these.

ments are used in different parts of Hindoost'hanŭ; but in Mit'hila the work of Bhŭvanŭndŭ is preferred. The Nyayŭ dŭrshŭnŭ is chiefly studied in Bengal and Mit'hila. Almost every town in Bengal contains some Nyayayikŭ schools, though they are most numerous at Nŭdēēya, Trivénēē and Vasvariya. There are in Nŭdēēya not less than fifty or sixty schools: that over which Shivŭ-nat'hŭ-vidya-vachŭsputee presides, contains not less than one hundred students. Indeed, the Nyayŭ has obtained so decided a pre-eminence over all the dŭrshŭnŭs now studied in these parts, that it is read by nine students in ten, while the other dŭrshŭnŭs are scarcely read at all. The truth is, that this is the only system of philosophy which in Bengal has remained popular after so many revolutions; at the festivals, he who can best dispute on the first principles of philosophical research as taught in the Nyayŭ, receives the highest homage, the most honourable seat, and the richest presents. He who is merely acquainted with the law books, and the poems, is always placed on a lower seat: yet the Nyayayikŭ is acquainted with only the very first rudiments of what was taught by his learned ancestors.

As this is the only system of philosophy studied at present in Bengal, it may not be uninteresting to mention the different works read in these Nyayayikŭ schools: The first work put into the hands of the student, and which he commits to memory, is either the Bhasha-pŭrichédŭ, or the Kŭnadŭ-bhashyŭ. From these works, and the instructions of the master, the student is taught all those logical terms by which nature in all its parts is described. After this he commits to memory the Vyaptee-pŭnchŭkŭ, by Shiromŭnee, from which he learns to reason from an effect to its cause; and with this work is read the comment

of Jŭgŭdēēshŭ. After this the Siddhantŭ-lŭkshŭnŭ, by Shiromŭnee, and its comment by Jŭgŭdēēshŭ; which contain answers to the objections made against the proofs of the reality of invisible things derived from inference. The student next reads the Pōōrvŭ-pŭkshŭ, a work containing objections to the arguments of the Vyaptee-pŭnchŭkŭ; and replies to these objections. The next work explained to the student is the Vyŭdhee-kŭrŭnŭ-dhŭrma-vŭchinnabhavŭ, by Shiromŭnee, and comments by Jŭgŭdēēshŭ, Mŭt'hooranat'hŭ, and others: these works also are confined to the proofs of the existence of the first cause from created objects. The next work read is Vyaptee-grŭhopŭyŭ, a work on the means of obtaining the knowledge of proof arising from inference; and after this Pŭkshŭta, a work on the union of things necessary to produce proofs of a first cause; Pŭramŭrshŭ, a similar work; Samanyŭ-lŭkshŭnŭ, on proofs from similarity of species; Vishéshŭ-vyaptee, on proofs arising from the distinctions of things; Vishéshŭ-nirooktee; Ŭnoomitee, on proofs from inference; Vadart'hŭ, on the meaning of terms; Ŭvŭyŭvŭ, five questions on the evidence arising from the union of cause and effect, with their answers; Nŭngvadŭ, a discourse on negatives; Shŭktee-vadŭ, on sounds; Moktee-vadŭ, on final liberation; Vyootpŭttee-vadŭ, on the causes of things; Vidhee-vadŭ, on the meaning of terms; Pramanyŭ-vadŭ, on credible evidence; Oopadhee-vadhŭ, on the meaning of terms. The last work read is the Koosoomanjŭlee, by Oodŭyŭnacharyŭ.[i]—It must not be supposed, that every student reads all these works, or that every teacher is capable of giving instructions on them all: to proceed through the whole series occupies a youth at least twelve years. He who has pursued these studies

[i] The Hindoos consider this work as that which overthrew the heresy of the Bouddhŭs.

to their close, is spoken of with admiration, thus, "He has read even the Koosoomanjŭlee." With the above-mentioned works various comments are used, according to the will of the teacher.

An extract from the work of Vishwŭ-nat'hŭ-siddhantŭ will give a still clearer view of the subjects taught in these schools :

The whole material system may be comprized in the terms existence and non-existence. Existence includes five ideas, matter, quality, actions, species, and constituent parts. Non-existence includes four ideas: that which does not yet exist; that which is wanting; that which may be destroyed, and that which never existed.

The wisdom of God comprehends and makes known all things.—Things, qualities, actions, and species are numerous.—Things include, matter, water, light, air, vacuum, time, space, life, and spirit.—Qualities belong only to things, and comprehend form, taste, smell, touch, numbers, measure, separation, union, inequality, greatness, distance, intellect, happiness, error, desire, envy, anxiety, weight, softness, fluidity, habit, works of merit and demerit, and sound.—Action includes, throwing upwards, throwing downwards, drawing towards, opening and going.

There are three causes of things: the material cause, as thread for weaving cloth; the incidental cause, as the stick with which the potter's wheel is turned, and the efficient cause, as the wheel upon which earthen ware is formed. Material causes belong only to the primary elements. Of the primary elements, four are essential to every form of existence, matter, water, light, and air.

To matter, water, light, wind, and mind, belong priority, succession, measure, action, swiftness. To time, vacuum, and the quarters, belong universality and extension. To matter and light belong heaviness, juices, and liquids. To wind belong touch, number, measure, kind, union, separation, priority, succession, and swiftness. To light belong contact, number, measure, kind, union, separation, priority, succession, form, fluidity, and swiftness. To water belong touch, number, measure, kind, union, separation, priority, succession, swiftness, fluidity, heaviness, form, taste, and softness. To matter belong all the preceding thirteen qualities, except softness; and smell is to be added.

To the animal soul belong wisdom, joy, sorrow, desire, envy, care, number, measure, kind, union, separation, thoughtfulness, and works of merit and demerit.

To time and the quarters belong, number, measure, kind, union, and separation. To vacuum belong the preceding five qualities, and sound. To spirit belong number, measure, kind, union, separation, wisdom, and desire. To the mind belong priority, succession, number, measure, kind, union, separation, and swiftness. To matter belong smell, colour, six kinds of taste, as sour, sweet, bitter, salt, pungent, and astringent, perishableness and imperishableness, but neither great heat nor great cold.

The visible world is divided into three parts; viz. 1. *bodies*, viviparous, oviparous, and equivocal generation, as in the earth, and by the rays of the sun; 2. *members*, as the mind, the eyes, the nose, the ears, the tongue, and the skin; the hand, the foot, the voice, and the organs of ge-

neration and excretion; 3. *the five objects of sense*, including every material object.

To water belong whiteness, sweetness, coldness, softness, fluidity, perishableness [the gross mass] and imperishableness [atoms]. Its properties are ascertained by the taste. From the dew to the collected waters of the great deep, all is included in this description; but the birth-place of waters is unknown. To light belong heat, radiant whiteness, malleableness, perishableness, and imperishableness. Light is comprehended by the sight, and is found in fire, gold, &c. Air is neither hot nor cold, its progression is crooked, it is perishable and imperishable, is known by contact, exists in every thing from the animal soul to the furious tempest. Vacuum is necessary to the production of sound; it is indivisible, but may be said to exist in separate receptacles. Time gives birth to all things, and in it all is comprehended. It divides the past and the future, and is indivisible; the divisions of time are mere accidents. The quarters are indivisible, unchangeable; their use is to ascertain objects near or distant; their division is merely accidental.

Spirit presides over the senses. Every action has its proper agent; the body does not possess the principle of motion, as is proved from the state of the dead. The opinion of those who affirm, that the members form the active principle, is proved to be fallacious from the cases of the blind, &c. Others affirm, that mind is the source of life and motion: but if this were the case, when this faculty was pursuing some distant object, the body would become inanimate. Yet some cause must exist, for there is no effect without a cause; and therefore there is some

invisible resident in the body, which directs all its motions. An objector urges, that he regards no proof which is not cognizable by the senses. The Nyayayikŭ replies, that in many cases, the proof of facts must be derived from inference: a man at a distance sees a chariot move, but the charioteer is concealed: he however immediately concludes that there is a driver, since a chariot was never known to move itself. It is therefore concluded, that in all living bodies there must be an animating principle; and that that which excites to the pride of separate existence, must be this animating principle. The existence of this principle can be ascertained only by the mind. Spirit acquires knowledge by evidence and from recollection. Evidence is of four kinds, that derived from the senses, from inference, from comparison, and from sound. The five senses apprehend the forms of things, also of scents, tastes, sounds, and contact, and are under the controul of mind. Mind is independent of the senses, and, without their assistance, is capable of joy, of sorrow, desire, envy, and care. Beside the evidence of the senses, men are capable of receiving evidence through the faculty of reason: The Supreme Being knows every thing in consequence of his omniscience; pious ascetics know the secrets of things by communications from the deity.

That a first cause exists is inferred from the nature of things, and from the impossibility of an effect without a cause; hence things invisible are proved to exist from those which are visible; but the objector says, this is not always sure proof, for the same effect is seen to arise out of different causes, therefore it is necessary to shew, that the effects you mention can only arise from a certain defined cause. Such an objector is referred to the universe as a proof of the existence of an infinite power.

Evidence arises also from sound: when a person hears the sound *cow*, all the properties of that animal are formed in the mind; he understands what is meant, from his knowledge of the term; that is, from the power of sounds to convey ideas, and from his knowledge of peculiar forms of expression. It is also necessary, where sound is admitted as evidence, that the hearer should understand the design of the speaker; the propriety of his expressions; the necessity of order in the arrangement of words; and possess a capacity to fill up broken sentences.

Ideas are received into the mind separately, never in a congregated state. If in any case there is a retention of ideas, it is in the calculation of numbers.

Our conceptions of things are of four kinds, certain, uncertain, mistaken, and those formed by comparison. Another kind may be added, arising from ridicule.[k]

Should it be objected, that we are to regard nothing but the evidence of the senses, it is replied, that it is impossible not to acknowledge the evidence of sounds, otherwise it would be wrong to fear another when he threatens. Where the evidence arising from inference is not admitted, the non-appearance of a thing would be equivalent to non-existence, and a writing would be no proof of the existence of the writer. Some add another comparison, to establish the same mode of proof: such a person is very corpulent, but it is certain that he never eats during the day: it is clear then, though no one sees him, that he must eat during the night.

[k] This seems to be equivalent to the sentiment, that ridicule is the test of truth.

Visible things are capable of form, taste, contact, scent, priority, succession, fluidity, heaviness, coldness, and swiftness. Invisible things include merit, demerit, care, reason, &c. To both visible and invisible things belong number, measure, union, and separation. Some of these qualities exist in only one form of matter, and others in many: union, separation, nnmber, &c. belong to many; but sound and reason only to one.

Form, taste, scent, fluidity, coldness, swiftness, heaviness, and measure, possess the properties of the things from which they are derived, as long as they continue in their natural state. Merit, demerit, care, and properties which belong to invisible objects, arise from circumstances separate from the natural cause.

When the mind casts off for a time its connection with the senses, and retires into a vein in the breast called Médhya, sleep succeeds. Intercourse with visible objects is called wakefulness. When the mind enters a certain part of the vein above-mentioned, profound sleep takes place.

Knowledge is of two kinds, certain and false. The latter consists in pronouncing a thing to be different from what it really is; and belongs both to religion and to different forms of matter: one man declares matter and spirit to be one; another, by a fault of vision, mistakes an object through distance. In fact, this false knowledge is to be referred to the difficulty of identifying objects or facts, and ascertaining the reality of their existence. False knowledge is always founded in error. Certain knowledge needs no definition.

Joy and sorrow arise out of religion and irreligion. Inducements, such as future rewards and punishments, must be held out, that the person may resemble the child desirous of the breast for its own nourishment, and become anxious to practise religious duties. To this he must add confidence in his ability to perform religious duties, and the firmest hopes of being richly rewarded at last, avoiding that despair which cuts the sinews of all exertion.

Thought and swiftness form the habit of mind.

Religion carries to future bliss, and irreligion to future misery.

Sounds proceed from instruments, and from the throat; both are formed in the air. Those formed in the vacuum of the ear, follow each other, falling and rising as waves, so that preceding sounds are not drowned by those which follow. Sounds do not die; if they did, we should not be capable of recollecting them: all sounds are of similar origin.

Absorption includes everlasting, unmixed, unbounded happiness.

He who exists in all the forms mentioned by philosophers—he is God.

SECT. XXIII.—*Works of this Philosophy still extant.*

Goutŭmŭ-sōōtrŭ, the original sentences or aphorisms of Goutŭmŭ.—Nyayŭ-sōōtrŭ-tēēka, a comment on the sōōtrŭs.—A commentary on ditto, by Vŭrddhŭmanŭ.—

Shŭshŭdhŭrŭ, another commentary on the sōōtrŭs.—Goutŭmŭ-bhasshyŭ-tēēka, a comment on an abridgment of Goutŭmŭ.—Sōōtropŭskarŭ, an explanation of the sōōtrŭs.—Nyayŭ-sōōtrŭvrittee, remarks on the Nyayŭ-sōōtrŭs.

Ŭnoomanŭ-khŭndŭ, a part of the sōōtrŭs on proofs of the evidence of things derived from inference. A comment on ditto, by Shiromŭnee.—Ŭnoomanŭ-khŭndŭ-vadart'hŭ, remarks on the Ŭnoomanŭ-khŭndŭ.—Ŭnoomanalokŭ, by Mŭhéshwŭrŭ.—Ŭnoomanŭ-pramanyŭ-vadŭ, by Bhŭvanŭndŭ.—Ŭnoomanŭ-dēēdhitee-vyakhya, by the same author.—Ŭnoomitee-khŭndŭnŭ.—Ŭnoomitee-pŭramŭrshŭ-vicharŭ.—Oopadhee-vadŭ-rŭhŭsyŭ, a comment on the Ŭnoomanŭ-khŭndŭ, by Gŭdadhŭrŭ.—Another comment, by Mŭt'hooranat'hŭ.—An explanatory treatise on the above, by Bhŭvanŭndŭ.—A comment by Khrishnŭbhŭttŭ on the comment of Jŭgŭdēēshŭ relative to this chapter.—Ŭnoomanŭ-nirasŭ, on the rejection of inference as a mode of proof.

Prŭtŭkshŭ-khŭndŭ, another chapter of the sōōtrŭs, on the evidence of the senses.—A comment on ditto by Shiromŭnee.—An explanation of the same work.—Prŭtŭkshŭ-pŭrishishtŭ, further remarks on the Prŭtŭkshŭ-khŭndŭ.—A comment on the Prŭtŭkshalokŭ, by Mŭt'hooranat'hŭ.—Prŭtŭkshŭ-vadŭ, on the evidence of the senses.

Shŭbdŭ-khŭndŭ, another chapter of the sōōtrŭs, on the evidence of oral testimony.—A comment by Mŭt'hoora-nat'hŭ. — Shŭbdalokŭ.—Tŭrkŭ-prŭkashŭ-shŭbdŭ-kŭndŭ, a comment.—Shŭbdŭ-mŭnee-tipŭnēē.

Chintamŭnee, on the evidences of the senses, on that

arising from inference, from comparison, and from oral testimony.—A comment on ditto, by Roochee-dŭttŭ.

Koosoomanjŭlee, by Oodŭyŭnacharyŭ, on the divine nature.

Nyayŭ-lēēlavŭtēē, by Shrēē-Bŭllŭbhŭ.—Lēēlavŭtēē-vivékŭ, Lēēlavŭtēē-vrittee, and Lēēlavŭtēē-oopayŭ, on the opinions of the Noiyayikŭs.—A comment on the last work, by Vŭrdhŭmanŭ.—Lēēlavŭtēē, by Shiromŭnee.—Lēēlavŭtēē-tēēka, a comment on ditto.

Dēēdhitee, the celebrated work of Shiromŭnee.—A comment on the work of Shiromŭnee, by Jŭyŭ-Ramŭ.—Another called vyakha.—Others by Jŭgŭdēēshŭ, Gŭdadhŭrŭ, and Mŭhadévŭ.—A comment by Krishnŭ-bhŭttŭ on the comment of Gŭdadhŭrŭ.

Sŭngshŭyanoomitee, and Sŭngshŭyanoomitee-vadart'hŭ, on conjecture.—A comment on the Nyayŭ-mŭkŭrŭndŭ.—Vyootpŭttee, a work by Gŭdadhŭrŭ.—Kŭtŭkoddharŭ.—A comment on Tŭrkŭ-bhasha, by Gouree-Kantŭ.—Nyayŭ-koustoobhŭ, an explanation of the Nyayŭ doctrines.-Nyayŭ-tŭtwŭ-chintamŭnee-prŭkashŭ, thoughts on the essence of the Nyayŭ philosophy.—A comment on the Siddhantŭ-tŭtwŭ, by Gokoolŭ-nat'hŭ-oopadhyayŭ.—Prŭtyasŭttee-vicharŭ, on the evidence arising from comparison.—Nŭvyŭ-mŭtŭ-vadart'hŭ, on new opinions.—Badhŭ-bŭddhee, on certain knowledge.—Vishŭyŭta-vicharŭ, on evidence arising from visible objects.—Pŭkshŭta-vadhart'hu, syllogisms on cause and effect.—Tŭrkŭ-bhasha-sarŭ-mŭnjŭrēē, a compilation.—Mŭngŭlŭ-vadart'hŭ, a work on the invocations prefixed to Hindoo writings.—Samŭgrēē-vadart'hŭ, on the means of obtain-

ing philosophical knowledge.—A comment on the Nŭngvadŭ, on negatives, by Jŭgŭdēēshŭtŭrkalŭnkarŭ.—Mooktavŭlēē-dēēpika, a comment on the Mooktavŭlēē.—Another work bearing this title by Pŭkshŭdhŭrŭmishrŭ.—Ŭlŭnkarŭ-pŭriskarŭ, a work on the meaning of terms.—Pŭdart'hŭ-tŭtwavŭlokŭ, a similar work.—Voishéshikŭ-sōōtropŭskarŭ, the meaning of the Voishéshikŭ sōōtrŭs.—Nyayŭ-siddhantŭ-mŭnjŭrēē, a nosegay of proofs respecting the Nyayŭ.—Tŭrkŭ-bhashŭ-prŭkashŭ, a similar work.—Alokŭ, (light) a name like that of the Star or the Sun news-papers.—Shŭktee-vicharŭ, on the meaning of sounds.—Drivyŭkirŭnavŭlēē, on the nature of substances.—Nyayŭ-pramanyŭ-mŭnjŭrēē-tēēka, on proofs from evidence, by Narayŭnŭ.—Pŭdŭ-vyakhya-rŭtnakŭrŭ, on the meaning of words.—Vishishtŭ-voishishtyŭ-bodhŭ, a similar work.—Samanyŭ-lŭkshŭna-vadart'hŭ, ditto.—Pramanyŭvadŭ, on the four proofs of things.—Koosoomanjŭlee-mŭkŭrŭndŭ, on the divine nature.—A comment on ditto.—Vivrittee-koosoomanjŭlee-karika-vyokhya, a similar work.—Vyapteevadhŭ-rŭhŭsyŭ, on the causes of things.—Karŭkŭ-chŭkrŭ, on the six parts of speech.—Nyayŭ-siddhantŭ-mŭnjŭrēē-shŭbdŭ-pŭrichédŭ, an abridgment of the terms used in the Nyayŭ.—Tatpŭryŭ-sŭndŭrbhŭ-nyarŭ, on the meaning of words.—Vŭrdhŭmanŭ kirŭnavŭlēē-prŭkashŭ, on different philosophical opinions.—Nyayŭ-sŭnkshépŭ, a short abridgment of the Nyayŭ philosophy.—Oopŭkrŭmŭ-vadŭ, on the grounds of dispute.—Pŭrŭtŭtwŭ-prŭkashika, on the essence of the Nyayŭ.—Pŭdart'hŭ-chŭndrika, on the meaning of terms.—Nyayŭ-pŭdart'hŭ-dēēpika, an abridgment.—Nyayŭ-mookta-vŭlee, a similar work.—Mookta-vŭlee-prŭkashŭ, ditto.—Pŭdart'hŭ-dēēpika, ditto.—Siddhantŭmŭnjŭrēē-tēēka, a comment on the Siddhantŭ-mŭnjŭrēē.—Nyayŭ-

sarŭ, an abridgment.—Tatpŭryŭ-dēēpika, a comment on ditto.—Goonŭ-kirŭna-vŭlēē, on the 24 goonŭs.—Nyayŭ-sŭngrŭhŭ, by Rŭghoo-nat'hŭ.—Nyayŭ-tŭtwalokŭ, an abridgment.—Tŭtwŭ-vivékŭ-mōōlŭ, ditto.—A comment on ditto.—Nŭkshŭtrŭ-vada-vŭlēē, on astronomical terms.—Nyayŭ-varttikŭ-tēēka, a short comment.—Sŭnnee-kŭrshŭ-vadŭ, on the union of visible objects with the senses.—Nyayŭ-mookta-vŭlēē-tēēka, by Mŭha-dévŭ.—Gnanŭ-vadŭ, on the knowledge of realities.—Uvŭyŭvŭ-rŭhŭsyŭ, on conducting disputes syllogistically.—Nyayŭ-pŭnchŭpŭdika-sŭtēēkŭ, a similar work with a commentary.—Siddhantŭ-rŭhŭsyŭ.—Prŭt'hŭma-vyootpŭttee-vicharŭ, on the nature of sounds.—The second part of ditto.—Nyayŭ-varttikŭ-tatpŭryŭ-tēēka, by Vachŭsputee-mishrŭ.—Loukikŭ-nyayŭ-rŭtnakŭrŭ, by Rŭghoo-nat'hŭ.—Sŭng-skarŭ-vicharŭ, the arrangement of sounds.—Sŭtyŭpŭdar-t'hŭ, the arrangement of things.—Prŭshŭstŭ-padŭ-bhashyŭ, a comment on the Prŭshŭstŭ-vadŭ.—Nyayŭ-vadhart'hŭ, on the doctrines of the Nyayŭ.—Kŭnadŭ-bhasharŭtnŭ, a work on terms, by Kŭnadŭ.—Bhasha-pŭrichédŭ, by Vishwŭ-Nat'hŭ-Pŭnchanŭnŭ, on the names of things.—Nyayŭ-mōōlŭ-pŭribhasha, a comment on the Nyayŭ-mōōlŭ, by Sēērŭ-dévŭ.

SECT. XXIV.—*Translation of the sōōtrŭs of Goutŭmŭ in an abridged form, as explained by Vishwŭ-Nat'hŭ-Siddhantŭ.*

There are sixteen parts [pŭdart'hŭs] connected with the discussion of a proposition, viz. 1. prŭmanŭ, 2. prŭ-méyŭ, 3. sŭngshŭyŭ, 4. prŭyojŭnŭ, 5. drishtantŭ, 6. sid-dhantŭ, 7. ŭvŭyŭvŭ, 8. tŭrkkŭ, 9. nirnŭyŭ, 10. vadŭ, 11. jŭlpŭ, 12. vitŭnda, 13. hétwa-bhasŭ, 14. chŭlŭ, 15. jatee, and 16. nigrŭhŭ-st'hanŭ. He who obtains the

true knowledge of these things will secure liberation [that is, he will be able by them to establish from inference the undoubted existence of God].

Vishwŭ-Nat'hŭ first explains the reason why Goutŭmŭ, in his sōōtrŭs, places the proofs [prŭmanŭ] of things before he describes the object [prŭméyŭ] respecting which proof is sought, by urging, that every thing is in a state of uncertainty until its existence is proved; but that after its existence is clearly ascertained, the desire to be acquainted with it, is formed in the mind. Still it is necessary that the proofs of the existence of an object should admit of no contradiction, but be clear and perfect. In order to establish these proofs, all doubts [sŭngshŭyŭ] should be cleared up, and the necessity [prŭyojŭnŭ] of the existence of the object be made manifest, especially by proofs from comparison [drishtantŭ]. The argument will then amount to certainty [siddhantŭ]. Still, two opponents discuss the matter in dispute through five points [ŭvŭyŭvŭ] of argument [tŭrkkŭ], and from this arises decision [nirnŭyŭ]. The dispute [vadŭ] is again resumed [julpŭ], and continued by the opponent, who still urges vain objections [vitŭnda] against the offered reasons [hétwa-bhasŭ], and uses various deceptions [chŭlŭ], alledging, that the cause in hand belongs not to the thing [jatee] to which it is assigned. The whole ends in putting to silence [nigrŭhŭ-st'hanŭ] the opponent.

After the acquisition of the knowledge above-mentioned [of the existence of God, by inference, through these pŭdart'hŭs], the person under its influence constantly meditates on spirit, and thus destroys all false ideas, though he still continues subject to the fruits of birth,

and obtains liberation only by degrees. In the progress of obtaining liberation, first, false ideas from which desire arise, and passion also, being destroyed, merit and demerit, springing from passion, are also destroyed, and with them the cause of birth, as well as the body and all its sorrows: then follows liberation.

There are four kinds of evidence [*prŭmanŭ*]: that of the senses, that arising from inference, from comparison, and from testimony. The evidence denominated prŭtŭkshŭ, or that derived from the senses, or from the perception of an object known before, does not admit of mistake or uncertainty. The evidence termed ŭnoomanŭ [inference] is of three kinds, viz. Poorvŭvŭt, or the inference of the effect from the cause; 2. Shéshŭvŭt, or the inference of the cause from the effect; and 3. Samanyotodrishtŭng. The first kind is thus illustrated: from the sight of a dark cloud, an inference is drawn that there will be rain. The second is illustrated by inferring from the swell of a river, that rain has descended. The other kind of inference, which has no immediate connection with cause and effect, happens when a person sees something, and, having ascertained it to be composed of earth, denominates it a thing (drivyŭ). The capacity possessed by things of receiving a denomination, forms another ground of inference, as does the essential difference subsisting between things, as, such an animal cannot be a sheep, it therefore must be a deer, for it has large horns. The evidence denominated oopŭmanŭ, arises from comparison or similarity. The words (testimony) of a faithful person are termed shŭbdŭ, of which there are two kinds, one capable of present proof, and the other that which awaits completion from the events of a future state.

2. How many things [*prŭméyŭ*] are there respecting which evidence is sought? The answer is, spirit, body, the senses, the objects of the senses, intellect, mŭnŭ or mind, excitation, error, transmigration, the consequences of works, sorrow, and liberation. Spirit is that which is distinguished by desire, envy, anxiety, joy, sorrow, and knowledge: The body is that in which are found, pursuit, the senses, joy, and sorrow.[1] The separate capacity of smell, taste, sight, touch, and hearing, belong to the senses. The senses are derived from, and employed upon, the five primary elements, viz. earth, water, fire, air, and vacuum, the qualities of which are scent, taste, form, touch, and sound. Intellect is the same as knowledge. The faculty that receives ideas separately, is called mŭnŭ. The excitation which a person feels when about to speak, or to act, or to form ideas, is called prŭvrittee. Desire, envy, fascination, &c. which also excite to action, are called faults. A perpetual succession of birth and death till the person obtains liberation, is called prétyŭbhavŭ, or transmigration. He who is properly sensible of the evils of this perpetual subjection to birth and death will seek liberation. Some affirm, that death is to be identified with the completion of those enjoyments or sufferings which result from accountability for the actions performed in preceding births; others call the dissolution of the union between the animal soul and the body, death; and others contend, that death is merely the dissolution of the body. Birth is that which forms the tie between the animal soul and the body. The fruits of actions are, those present acts of religion and irreligion which arise out of desire

[1] The commentators observe here, that joy and sorrow do not properly belong to body, for they are not found in a dead body; but that Goutŭmŭ's meaning must have been, that joy and sorrow belong to spirit as clothed with a body.

and error. Some say, that the very body, the senses, and the faculties also, are the fruits of actions. Sorrow is identified with pain. Pleasure arises out of pain; and hence pleasure itself is in fact pain. The liberation of the animal soul consists in its entire emancipation from sorrow, and from birth.

3. Doubt which arises respecting the real identity of an object, is denominated *sŭngshŭyŭ*, as when a person, seeing a cloud, is uncertain whether it is composed of dust or of smoke. This may arise from there being in the object before us both common and extraordinary properties, or from difference in testimony respecting it, or from doubts whether the judgment we form of the thing be correct or not. This sŭngshŭyŭ is removed, when, of two contradictory ideas, one is preferred.

4. That object which desire of enjoyment has made necessary, is denominated *prŭdhanŭ-prŭyojŭnŭ*. That which is secondary, or an assisting cause in obtaining a good, is denominated *ŭprŭdhanŭ-prŭyojŭnŭ*.

5. An example or simile which at once proves a fact and satisfies an objector, is called *drishtantŭ*.

6. An undoubted decision respecting the meaning of the shastrŭ, is called *siddhantŭ*, as is likewise the decision where two opponents come to an agreement, as well as when a certain interpretation meets with universal consent. This latter is the case when none of the shastrŭs give a different meaning, but all agree in the meaning assigned, and also when a person is able to bring the evidence of others in favour of his own opinion. When the establishment of one truth equally establishes,

without contradiction, a second, it is called ŭdhikŭrŭnŭ-siddhantŭ. When a person describes a fact in figurative language, but when the meaning is admitted by all to be incontrovertible, this is termed ŭbhyoopŭgŭmŭ-siddhantŭ.

7. *Uvŭyŭvŭ* includes prŭtigna, hétoo, oodahŭrŭnŭ, oopŭnŭyŭ, and nigŭmŭnŭ. A simple proposition is denominated prŭtignŭ; that which is offered to establish a proposition receives the name of hétoo; the proofs by which this hétoo is made good, are called oodahŭrŭnŭ; that which strengthens these proofs is oopŭnŭyŭ: the summing up of these proofs, shewing the establishment of the proposition, is termed nigŭmŭnŭ.

8. Categorical reasoning is termed *tŭrkkŭ*, and is thus conducted: If there be no cause, there can be no effect. Further to illustrate the meaning of this term, the author lays down four similar undeniable propositions.

9. When in an argument a person overcomes his opponent, and establishes his own proposition, this is termed *nirnŭyŭ.*

10. The simple discussion of a subject through a series of propositions is called *vadŭ.* In this case a moderator is not necessary; but when the parties enter into close discussion, and examine each other's arguments, a moderator is requisite: a moderator should possess a clear understanding, he should be experienced in argument, capable of patient and sober attention, ready in reply, fearless of conclusions, of solid judgment, acceptable to all, impartial, and religious. Further, seeing that God has placed in our nature a disposition to err, and that at times a sudden incapacity for judgment seizes a person,

therefore in the discussions of learned men several moderators should always be appointed.

11. When a disputant takes up the argument of his opponent and attempts a reply in a solid discussion, it is called *jŭlpŭ*. He first objects to the proposition as incorrect, and then to the proofs as insufficient. He moreover supplies a new proposition, and shews, that it accords with certain opinions; and must be true. He adds a number of heterogeneous untenable observations, which he endeavours to defend, till he repeats merely what he had before said, and contradicts himself. At length, he enquires why every thing he urges is objected to, and asks, whether his opponent will really enter into the argument. This, however, is merely a pretext to conceal his defeat, and his incapacity of making further reply. The moderator now reproves him.

12. A person's thus continuing to object to the argument of another, through a mere desire of victory, is termed *vitŭnda vadŭ*.

13. In *hétwa-bhasŭ* there are five divisions, viz. sŭvyŭbhicharŭ, virooddhŭ, sŭtprŭtipŭkshŭ, ŭsiddhee, and vadhŭ. The assignment of a plausible though false reason to establish a proposition, is called hétwa-bhasŭ. Agreement as well as disagreement in locality between the cause and the effect, is termed sŭvyŭbhicharŭ, of which this is one of three instances, When a person contends that smoke must exist in a certain place, because that place contains fire, his proposition is open to objection, for from a red hot bar of iron smoke does not proceed. When a person contends for an unnatural proposition, it is called virooddhŭ, as when he says, I saw an object,

and ascertained that it was a man, because it had four legs. When two reasons, which appear equally strong, but one of which is false, are connected with a proposition, this is termed sŭtprŭtipŭkshŭ. This applies to the attempts to prove that there is no God, in which the mere arguments may appear to be equally strong on both sides. When the proof of a proposition is not in itself decisive, but needs to be established by proof, it is called ŭsiddhee, in which also there are three divisions. When the proofs offered in favour of a proposition, instead of establishing its truth, tend to overturn it, this is called vadhŭ.

14. Of *chŭlŭ* there are three kinds, viz. vak-chŭlŭ, samanyŭ-chŭlŭ, and oopŭcharŭ-chŭlŭ. The first exists when a sentence is capable of a double meaning, or of conveying an erroneous idea, as, a person affirms that kine have horns, when it may be objected that a calf has no horns. The second, when a person speaks in too general a manner, as, when he says such an object can be accomplished by man; to which it may be objected, that it cannot be done by a lame man. The third is realized when a person, calling one thing by the name of another, says, " The market is very noisy," intending to say, that the people assembled in the market are very noisy.

15. When a person is unable to support an argument, but, on the contrary, lays himself open to refutation, it is called *jatee*.

16. When an opponent is so completely overcome in argument as to be reproached by his judges, it is called *nigrŭhŭ-st'hanŭ*.

[Here the explanation of the sixteen pŭdart'hŭs is closed, and the author, beginning with sŭngshŭyŭ, the third pŭdart'hŭ, replies to objections.]

An opponent denies that doubts can arise either from similar or dissimilar properties, for, if a person sees a horse at a distance, but knows not whether it be a horse or an ass, still he pronounces it like a horse, or, vice versa. To this Goutŭmŭ replies, that in speaking of doubt, he meant to confine it to a case in which similar properties, imperceptibility of difference, and want of decision of mind, were united. This opponent now adds, that neither in these circumstances can doubt arise, and asks, where this uncertainty and want of conception are found, in the object seen? or in the mind? It must be in the mind; and if these things exist in the mind, then every thing will be in a state of uncertainty. Goutŭmŭ again explains, and says, that where similar properties exist, for want of decisive marks of difference, doubt will exist. It is true, the mind is subject to the evidence of the senses, but for want of a more perfect and decisive discovery, it may remain in doubt.

Another now objects, that he admits not the evidence asserted to arise from prŭtŭkshŭ, ŭnoomanŭ, oopŭmanŭ, and shŭbdŭ. The senses were created to give the knowledge of objects: therefore objects must have existed before the senses, and independently of them, for there would have been no reason in creating the medium of knowledge, had there not been something upon which this medium should be exercised. You before affirmed, he adds, that when the senses become exercised on an object, that object becomes known (prŭtŭkshŭ), but as all

objects necessarily existed before the senses, the senses could not be necessary to their existence. Prŭmanŭ (proof) must be common to past, present, and future time; but, according to your acknowledgement, there was a time when it did not exist. If you say, that objects and the evidence of their existence exist at once, this also is mistake, for we obtain all our knowledge gradually; as, first, the names of things are given; then this name is sounded; the sound is to be heard; its meaning is to be understood, and after this the knowledge of the thing is obtained. To all this Goutŭmŭ replies, If you maintain that nothing is capable of proof, I would ask whence you will obtain proof of your own proposition, that nothing can be proved? therefore you stand condemned by your own argument. The opponent now observes, that this was not his meaning; but that he meant to affirm, that there was no such thing as substance; that every thing was vacuum; and that therefore objects, and the evidence of their existence, must both be mistake, and can only be admitted in an accommodated sense. Goutŭmŭ shews, that this proposition is untenable, and illustrates his argument by the example of a drum, which must have had an existence before the sound which proceeds from it reaches the ear: here the proof is sound, and the object of proof the drum; but in the instance of the sun displaying objects, we have first the proof, or the manifester, the sun, and next the things manifested, visible objects; another proof arises from fire and smoke, both which exist at the same moment. Wherefore, from hence it is manifest, that wherever the proof of things can be united to that which is to be proved, such proof will be established. The proof derived from the senses only is next objected to, and the understanding, it is contended, is the only proper witness. Goutŭmŭ admits, that the understanding is

the most proper witness: but still contends, that the senses, as supplying proof of things, must be admitted also as witnesses. The objector now urges, that by the acknowledgment, that the understanding is necessary to confirm the testimony of the senses, the imperfection of the evidence of the senses is acknowledged, their testimony not being self-sufficient. Should it be maintained, he continues, that the senses alone are competent to supply sufficient evidence of things, might I not affirm, that there is no need to search for evidence, things having their own evidence in themselves? Goutŭmŭ says, the evidence which relates to objects is of two kinds, that which needs support, and that which is in itself decisive: a lamp depends upon the sight of others for manifestation, but the eyes are possessed of an inherent energy, so that other assistance is unnecessary.

Respecting the evidence of the senses, it is farther objected, that as the senses depend upon union to spirit for the power they possess, their being called evidence is not to be admitted. Goutŭmŭ admits, that the union of spirit is necessary, but that this does not affect the argument, since spirit is necessary to every action, as well as space and time; but spirit merely assists in forming general ideas; the senses individuate objects. A man in a state of profound sleep is awaked by the sound of thunder; in this instance the ear alone is the means of evidence, for the senses and spirit had no intercourse at the time; so also when a person in deep thought is suddenly surprized by the touch of fire, the first impression is on the sense of feeling, and afterwards spirit is awakened to a sense of danger. It is still objected, that these illustrations are false, for very often, when a person's thoughts are intensely fixed on an object, the senses do not assist him in dis-

covering a fraud which may be practised upon him: to this Goutŭmŭ replies, that this is a mere accidental fault, arising from intense abstraction or occupation of mind. Again, the objector pleads, that what Goutŭmŭ calls the evidence of the senses is merely inference, for that every object is seen only imperfectly, and therefore a great part of what is known about it must be from inference. Goutŭmŭ says, the constituent parts of any thing, though not seen distinctly, form a united whole, for every part is essential to the whole.

The author next discusses the proofs of things arising from inference. An opponent thus objects to inference from effects: a person seeing the swell of a river, infers, that there has been rain; but it may have happened that this swell has been caused by the breaking down of an embankment. Goutŭmŭ replies, that the increase of a river through an obstruction being removed is but small; but that the swell of a river from the rains is prodigious.

The objector next calls upon Goutŭmŭ to establish the proposition, that the proofs of things apply to time as past, present, and to come, and maintains, that present time is a non-entity: we can never say, Time is; while we are uttering the words, it is gone. Goutŭmŭ contends, that if present time be not admitted, neither the past nor the future can be maintained, for they belong to each other; and the very idea of any thing being present or visible necessarily belongs to present time.

Respecting the proof from comparison, the objector enquires whether this comparison be partial or whether it extend to the whole form of the thing by which the comparison is made? If it should be said, that comparison em-

braces the whole of the object, then you will be compelled to compare a cow with a cow, things of the same form and species one with another. If it be said, that the comparison must nearly meet in all parts, then you must compare a cow with a buffalo, which will be no legitimate comparison. If it be said, the comparison may resemble in some small measure the object alluded to, it will be the comparison of a grain of mustard-seed with Sooméroo. To all this Goutŭmŭ thus replies, the comparison for which I contend is that which is ever perfect, as that between the moon and the human face. The objector, taking up the argument of the Voishéshikŭ-school, now contends, that what Goutŭmŭ calls proof from comparison is the same thing as proof from inference. Goutŭmŭ, on the other hand, maintains, that there is a real distinction between inference and comparison; that when proof is to be derived from inference, it is necessary that there should be entire union between the cause and the effect; but this is not necessary to establish a proof from comparison. Still, however, he acknowledges that there is some agreement between comparison and inference.

The objector denies, that sound can be considered as forming a distinct medium of proof, and pleads, that it is the same as inference; that sound is the cause, and that the meaning is inseparably united to it, and inferred from it. Goutŭmŭ denies the existence of this inseparable union between sound and its meaning, for a barley-corn is called by us jŭvŭ, but by the mléchchŭs hŭnkoo; the proof from sound therefore cannot belong to inference. When a person is commanded to bring any thing to another he does not understand the words by inference, but attends to their literal meaning; and it is in this form that the evidence of sound is admitted in all the commerce

of life, and respecting invisible objects: in the latter case, the shastrŭ is that which gives efficacy to sound. The objector here says, Your shastrŭ is false, for the benefits it promises are not realized; and the methods it takes to oblige men to the practice of ceremonies prove that it is false. Goutŭmŭ reminds the objector, that the shastrŭ holds forth invisible blessings, and therefore if these are not visible, the shastrŭ is not to be blamed: but there are also visible benefits attending obedience to the shastrŭ; the pious man is every where honoured; he is never despised; and the reason why benefits resulting from religion are not more visible is because men are not more perfect.

The objector next enquires, why the proofs of things should be confined to four, the senses, inference, comparison, and sound, since, beside these, there are three other modes of proof, viz. tradition, the necessity of things, and non-entity. Goutŭmŭ, in reply, contends, that the two first of these belong to sound, and that non-entity belongs to inference. We are not to suppose, adds Goutŭmŭ, that the shastrŭ is uncreated, for all the words of which it is composed are of human composition; to be at all understood they are dependent upon the faculty of hearing; and they are subject to decay; the source of sound is the power of utterance placed in the throat; but if the védŭ were uncreated, there would be no need of the organs of speech. [Here Goutŭmŭ, to a considerable length, pursues the argument relative to sound, and pronounces it to be of human invention, and not as his opponent supposes uncreated].

The objector still urges, that there has been a continual repetition of alphabetic sounds without any beginning, for

men repeat the letters as those which have ever had an existence. Goutŭmŭ says, if sounds were uncreated, we should not depend on the constant reiteration of these sounds. Besides, whatever is uncreated has only one form, but sounds possess an endless variety; they are the symbols of things: the power of sound lies in expressing kind, qualities, actions, and whatever is desired.

Some persons maintain, that the senses are the same as spirit, according to the expressions, "*I* am blind;" "*I* am deaf." But, says Goutŭmŭ, this would be giving to each individual five spirits, according to the number of the senses; one would be the seer, another the hearer, &c. There must be therefore one spirit, and that separate from the senses. The objector here asks, *If there be one spirit, why are not all the powers of the senses put in motion at once by this spirit?* Goutŭmŭ says, Each sense has its separate office, but spirit is served by them all: when one sense (the sight) is destroyed, how does the person remember objects formerly seen, if the sense itself be spirit, and that exists no longer?

Other unbelievers contend, that body is the same as spirit, for that men say, "*I* am white;" "*I* am corpulent," &c. Goutŭmŭ says, If the body be spirit, then when you burn or bury the body, you become guilty of the crime of murder; but upon our principles, that spirit is indestructible, he who burns a dead body is not a murderer, for the man whose body is consumed still lives: the destruction of the body is not the destruction of spirit, but of the dwelling-place of spirit. The objector now turns on Goutŭmŭ, and says, According to this reasoning, the term death has no meaning, for it is not the body which *dies*, because the body is inanimate matter; and it

is not the spirit, for spirit is indestructible. Goutŭmŭ admits, that the word death in this case is used in a qualified sense, and that it is called the death of spirit merely as it is the dissolution of the tenacious union between the soul and the animal spirit.

Others contend, that the faculty of reason, or mind, is the same with spirit, agreeably to the expression, "*I* do not remember," &c. Goutŭmŭ says, This is incorrect, for these words themselves prove a spirit distinct from the faculty of reason; the person means to say, "I am endeavouring to remember, that which in my mind I had lost." Further, if mind were the same as spirit, it would happen, that when the mind wandered, the body would be without a soul.

Goutŭmŭ next maintains, that spirit is uncreated, because it is distinct from body. But to this it is objected, that when the body dies nothing is left; nothing to prove that any part of the man remains. Goutŭmŭ says, the spirit passes into another state, and must therefore be a separate being; and this may be inferred from a child's being subject to fears and other sensations which it could never have acquired but from the impressions received in preceding forms of existence. To this the opponent replies, that these sensations afford no proof of the existence of a spirit distinct from the body, and passing into a succession of bodies, but that they arise from the mere constitution of nature: it would be as correct to say, that the expansion and contraction of the flower of the lotus proves that it has a soul, and that it learnt these marks of joy and fear (contraction and expansion) in some former birth. Goutŭmŭ maintains in reply, that these actions of

the lotus are subject to the seasons, but not the actions of a child.

The opinion of another class of disputants is now brought forward, that in the constitution of nature there is no such thing as the trunk and the branches, but that every thing is to be resolved into constituent parts. Goutŭmŭ confutes this by three observations, that when the branches are severed from the trunk, the tree does not die; that if a multitude of constituent parts be destroyed, they do not retain their specific qualities, but all assume one quality different from these parts; and lastly, that the idea of death upon this system could not be maintained, for that the constituent parts remain after the consummation of death.

Goutŭmŭ next enquires into the number of elements of which the body is compounded, adding, that the principal element is matter, since the predominant qualities of matter are also predominant in the body, viz. smell and hardness. Some alledge, that bodies are entirely composed of earth, water, and light, for that smell, coldness, and heat are found in all bodies. Others add, that air must be added, for that we see in bodies the power of respiration, &c. And others plead for a fifth property in bodies, space, adding that this property is plainly discoverable. The particulars of these different opinions are to be found in the comment (Bhashyŭ). The commentator next mentions an idea maintained by the sougŭtŭs, that there are only four primary elements, and that space has no existence, for that all space is filled with air. Goutŭmŭ affirms, that bodies are in their origin mere earth, and that the other elements are afterwards joined to bodies for the purposes of existence.

Goutŭmŭ next enters on an examination into the power of the senses, and contends that the seat of vision is the pupil of the eye, and not the iris. An opponent objects to this, that the pupil is too small a body to embrace large objects, and that therefore the whole eye must be engaged in the work of vision. Goutŭmŭ replies, that the seat of vision must be confined to that part of the eye which is made up of light (tézŭ); and that as the blaze of a lamp is capable of the greatest compression as well as expansion, so the tézŭ of the eye is possessed of the same quality. When the power of vision falls upon a transparent body, it sees through it, but when it falls upon an opaque body, it rests on the surface. The objector enquires into the proof, that the light [tézu] of the eye is confined to the pupil of this member; and Goutŭmŭ, in reply, quotes the case of animals possessed of night-vision, urging, that in them the pupil of the eye is seen to be full of tézŭ. The objector now urges, that man has only one sense and not five, and that this one is the skin, for that skin comprizes all the five senses. Goutŭmŭ says, if this were the case, then all the impressions of the senses would be one and the same, and we must call seeing, hearing, &c. by one name, contact: but we know, from the voice of all antiquity and of all the shastrŭs, that there are five senses; and that the understanding, in its operations, uses all the five senses for the different purposes of life. If we confound the use and certainty of the senses, the power of ascertaining truth will be lost, and men can never obtain final liberation.

Goutŭmŭ next teaches, that earth possesses four of the five properties of the senses, scent, taste, form, and contact; that water possesses taste, form, and contact; that

light possesses only form and contact; that air possesses only the power of sound and contact; and that to space belongs only the property of sound. He maintains, that the five senses are derived from the five primary elements; that each sense embraces the property of the element from which it is derived: for instance, the ear[m] is derived from vacuum, and hence possesses the power of sound: the nose is derived from earth, and in consequence possesses the power of smell, and so of the rest. But if different properties belonged to one sense, that sense would possess the power of different senses, which is not the case. The objector here observes, that not only scent is found in earth, but a liquid property likewise. Goutŭmŭ admits, that the creator, whether God or nature, has, in all the parts of his work, united different elements, though every element preserves its own properties.

The sankyŭs affirm, that the principle of knowledge is one and eternal, and illustrate this idea by the sentence, "What I formerly saw, that I now touch." Goutŭmŭ confutes this proposition thus: If you maintain that the principle of knowledge is eternal, you must admit that it is also unchangeable; but a man often says, "that which I once knew, I have now forgotten." Here the greatest change has taken place betwixt the person knowing and the thing known. You, addressing the sankyŭs, also maintain, that the understanding takes the form of its own conceptions in whatever becomes the object of knowledge; but if so, then knowledge can never be one and eternal, for the understanding must change with every object with which it becomes identified. And if the un-

[m] The power of hearing is implied.

derstanding be ever the same, then its operations must partake of the same property, and the expression, "I know not," can find no place among men. From hence will appear the falsehood of the doctrine of the sankyŭ philosophers that the understanding, when emancipated from the influence of visible objects, is spirit or God.

Goutŭmŭ next inquires into the nature of the understanding: is it, agreeably to the Bouddhŭs, to be identified with the senses, or, according to a sect of more daring unbelievers, with visible objects themselves? To these persons he says, Both your systems must be wrong, for, after any one of the senses has been destroyed, and the object too upon which that sense was employed, the man still retains the power of remembering both. If the understanding were the same as the senses, the understanding and the senses would always be united, but we often find one of the senses employed on an object, when the understanding is busy elsewhere. And further, every person is susceptible of desire and abhorrence, but these feelings must be appended to knowledge, for they cannot be parts of visible objects, nor of the senses. From hence then it is evident, that the understanding is something separate from the senses and from visible objects. The charvvakŭs, who identify the body with spirit, plead, that as desire and abhorrence have their seat in the body, if knowledge be in union with them, its seat also must be the body: and add, it is plain, that desire must belong to the body, as we see the body, under the influence of desire, full of activity. Goutŭmŭ maintains, that these three, desire, abhorrence and knowledge, must belong to the living principle; and if a living principle be admitted, inert matter must also be acknowledged, for the body in a state of death is inert, and we are sure it is not then the

subject of desire. &c. The exertions made by the body under the influence of desire are to attributed to the animating and indwelling spirit. Nor can desire, abhorrence and knowledge, be said to dwell in the reasoning faculty (mŭnŭ), for mŭnŭ can do nothing without the animating principle, and it is liable to forgetfulness and changeability. If therefore these three are neither in the senses, in the body, nor in the thinking faculty, where are we to seek for them? They do exist, and they must therefore be sought for in something not yet mentioned, and that must be a living principle, and what we call spirit. Remembrance also must be considered as a quality of spirit, for it partakes of the nature of knowledge, as is seen when it brings to remembrance that which was before known. An objector here asks, how remembrance can be a part of knowledge, seeing knowledge is said to be subject to decay; for how can knowledge give rise to that which it has lost? Goutŭmŭ says in answer, that knowledge produces impressions, and that when these impressions meet with some assistant, remembrance is produced. These assistants are a fixed mind, established truths, that which has been committed to memory, the nature of cause and effect, similarity of form, union arising from dependance, joy and sorrow, religion and irreligion, &c.

Goutŭmŭ next describes the succession of ideas, viz. that one idea remains in the mind only till the next is formed. To this an objector says, if ideas be lost in such a rapid manner, how should impressions be wrought by that which is so transient? Goutŭmŭ says, that the understanding is united to the animating principle as the lightning to the clouds, and not to inert matter; and that therefore ideas being united to a living principle must be

fixed. Another opponent maintains, that as each person possesses five senses, which are the media of knowledge, whenever all the senses are employed at once, a rational agent must be required for each. The sage now answers, that this idea is untenable; for the fact is, that several ideas never enter the understanding at once, but by succession, notwithstanding the senses may all appear to be occupied at the same moment; for the understanding is one. To this the objector says, it is very evident, that a person eating a hard substance has all the senses exercised at once, and has separate ideas connected with the senses at the same moment, as, ideas connected with contact, taste, smell, sound, and form. The sage meets this by saying, that however plausible this may appear, yet the plausibility arises from the rapidity of thought, and that therefore, though every idea arises and dies in succession, yet it appears as though many ideas were formed at once. This is illustrated by the rapid motion of a shaft, which, in a state of extreme velocity, appears to the observer as a regular circle.

The sage next combats the ideas of the sect of the arhŭtŭs, that the body springs from nature, and has no creator; that mind is a natural faculty of the body; and that the sorrows and joys of the body are to be ascribed to this faculty of body, viz. mind or reason. Goutŭmŭ asks, what nature is, whether it be something identified with things themselves, or whether it be separate from them? If it be said, that it is to be identified with things themselves, then you make the cause and the effect the same; or if you mean that nature is something separate from things, then what have you obtained by your objection? for this which you call nature must be competent

to the work of creation, &c., and this is what we call God.

Goutŭmŭ now explains that which is called doshŭ, or evil, and mentions three evils as comprehending all the rest, viz *excessive attachment* [ragŭ], which gives rise to evil desire, to unwillingness to allow the merit of another, to desire of another's wealth, to thirst after wealth, to unwillingness to expend wealth, to unjust desire after another's wealth, to deceit, and to hypocrisy, or religious pride. The next error is *enmity*, from which arise anger, envy, injuriousness, implacableness, and revenge. The third is *infatuation* [mohŭ], which includes error, doubt, incorrect reasoning, false pride, mistake, fear, and sorrow (as for the loss of some beloved object). Some persons believe, says Goutŭmŭ, that the knowledge of God will at once destroy all these errors; but this is incorrect: by this knowledge the three parent evils will be destroyed, and then, as a consequence, their attendant errors cannot remain; so that, as the commentator says, Divine knowledge is the destroyer, either immediately or mediately, of all error.

After this, Goutŭmŭ proves the existence of spirit in man from the doctrine of transmigration, observing, that if there be the re-appearance of the man, he must have had a previous existence; and that indeed men are born to die, and die to be born.

The shōōnyŭ-vadēēs affirm, that from non-entity all things arose; for that every thing sprung to birth from a state in which it did not previously exist: that entity absolutely implies non-entity, and that there must be

some power in non-entity from which entity can spring: the sprout does not arise from a sprout, but in the absence or non-existence of a sprout. Goutŭmŭ denies that vacuum is the cause of existence; and affirms that the cause is to be sought in concurring circumstances, for seed when sown cannot spring to life without rain; or if a latent principle of life, or an embryo state of existence, be pleaded for, this will subvert the universally acknowledged terms of father, maker, &c. The shōōnyŭ-vadēē admits the necessity of using the terms maker, &c. but maintains that they are mere words of course, and are often used, when the things spoken of are in a state of non-existence, as when men say, 'a son will be born,' or 'such a person had a son.' Goutŭmŭ now asks, Do you mean by this assertion, that the living principle in the seed, or that the seed itself is absent? You cannot mean the former, for that which is destroyed can never become the cause of existence: if, where the principle of life is wanting, existence may be produced, why is not a harvest possible from seed ground into flour? And if you mean by non-existence the absence of the seed, I would answer, that non-existence can produce no variety; but the works of nature are distinguished by an endless variety; and therefore your proposition is confuted. From hence it is plain, seeing existence cannot arise from non-existence as a cause, that the first cause must be sought somewhere else.

Goutŭmŭ now engages the védantēēs, some of whom maintain that Brŭmhŭ is the only cause of all things; others that the universe is a form of Brŭmhŭ (pŭrinamŭ);[n]

[n] This word conveys the idea of change, such as that in which vegetables become manure, which afterwards undergoes a change and becomes vegetables and which are again converted into animal substance, &c.

and others that the universe is a deception (vivŭrtŭ)° proceeding from Brŭmhŭ; thus excluding every assisting and efficient cause, Brŭmhŭ excepted. Goutŭmŭ, in opposition to these ideas, says, that an assisting cause must be acknowledged; for, unless there were such an assisting cause, we should not see so many changes and fluctuations in the affairs of the universe. The védantēē says, this must be attributed to the will of God. Goutŭmŭ replies, you then admit a something in addition to God, i. e. his will; and this involves a contradiction of your own opinion, and establishes two causes. If you could admit, for the sake of argument, these two causes, then I would urge, that these changes arise only from religion and irreligion; and to affirm that the degrees of religion and irreligion in the world are appointed by the will of God, would be to attach an unchanging destiny to these things, which cannot be admitted; it must therefore be concluded, that the fruits of human actions are the causes of the changes and fluctuations that take place in the world.

A third person rises up in the dispute, and says, True, this must be admitted; the fruits of actions must be the cause, but why then seek for a first cause, which you call God? Goutŭmŭ replies to this, You have no knowledge of divine subjects, nor even of the names of things: was it ever known, that that which is inanimate could create? We must admit a living cause of all things, for actions always imply an agent, and this agent must be a living being.

An opponent, addressing Goutŭmŭ, says, when you use these expressions, *this* is not *that*, or, *this* is not *here*,

° The shadow of God, or a manifestation of him, which the Hindoos compare to the deceptive appearance of water in an empty vessel.

you divide the universe into existence and non-existence; but in this you err, for non-existence is the same with existence, otherwise there must be an infinite series of non-existences. Goutŭmŭ urges in reply, that if non-existence were the same as existence, we should be able to perceive in it the same qualities of contact, smell, &c. as in material things, but this is not the case. Further, non-existence is one and the same, but those things in which are comprized what we call existence are infinitely various: therefore, that which admits of only one definition, and that which is so infinitely varied, can never be denominated one and the same.

Another opponent is now brought forward, who maintains, that there is no power beyond animal life; and that this animal soul, through the strength of works of merit or demerit, confers all the happiness or inflicts all the miseries of men. Goutŭmŭ denies this, and declares, that from the evidence of the senses, and from universal testimony, we perceive that the animal soul is subject to mistake, to incapacity, and to weakness; that actions are evanescent, and that the fruits of works are also destitute of life; therefore, to meet the circumstances of this case, a Being is wanted, possessed of constant wisdom, will, &c. separated from the animal soul, to whom the prayers of the whole earth may be addressed; and this being is spirit—God the creator, the teacher of men by means of the védŭ, whose existence we ascertain from his works.

Another sect maintains, that the earth in all its forms sprang into existence without a cause and of itself, like the beautiful feathers in the tail of the peacock. Goutŭmŭ says, but when you use the word without a cause [ŭnimit-

tŭ], you admit that there is a word to express a cause [nimittŭ], and therefore the thing itself must exist.

Goutŭmŭ asks those who pronounce every thing inconstant, as being subject to birth and death, whether they believe that space existed before creation? If there was space, then, beside divisions of time, there may be what may be called undivided time. To another, who affirms that every thing is undecayable, and who founds his opinion on the acknowledged principles of Goutŭmŭ, that atoms and space are eternal, Goutŭmŭ replies, that there is no arguing against the senses: we daily see production and destruction in every form. Should you plead that every thing must be eternal, because it is derived from uncreated atoms, you would be quite as correct in saying, that a broken vessel must be eternal, because the original former of all things was God; and by this opinion you imitate those who are hostile to the being of a God, for you overturn the whole order of creation and destruction which he has established. The opponent asks what these terms creation and destruction mean—Is creation more than an appearance, and destruction more than a disappearance? This question is answered in the Shŭbdŭ-Mŭnyalokŭ.

Some actions give rise to immediate consequences, as reading produces immediate knowledge; but the cultivator receives the fruit of his labours at a future period; and in the same manner, the fruits of religious or wicked actions are to be reaped in a future state. Against this sentiment a person rises up and maintains, that as actions do not resemble seed, but vanish as soon as committed, it is not possible that they should produce future misery.

Goutŭmŭ says, from actions arise merit and demerit, and though the actions may not be permanent, the invisible fruits are so. The extinction of evil is called mŭkshŭ, or liberation; birth is an evil, for with birth all evils are inseparably connected. In the same manner both the shastrŭ and mankind use this form of speech, *good* actions, and *evil* actions; for though actions in themselves are neither good nor evil, yet merit and demerit arise out of them, and hence they are thus designated.

Here a person maintains, that liberation, in consequence of daily unavoidable duties which prevent the practice of religious austerities, is unattainable: these are the duties due to a teacher, to a parent, and to the gods: and these occupying the whole of every day, leave no room for abstraction: to leave these duties unperformed, even in order to enter on the life of an ascetic, would be to violate and not to obey the shastrŭ. By occupation in these duties distraction of mind arises, and from this anxiety of mind flows various actions; from these a succession of births, and from these births the same round of passion, actions, and births, in an endless succession. How then should a person attain liberation? Goutŭmŭ replies, that God, in the commands he gives, always consults time, place, capacity, and incapacity; and duty at one time would not be duty at another: the duties of a youth (of the student) are not to be practised after that period is passed over.

Goutŭmŭ next enquires into the method af acquiring that knowledge of realities by which liberation may be obtained. The pride of separate existence, or selfishness, having entered the body, produces passion, anger, and those evils which give rise to all the errors of life: when

a person sees a female, though the body be made up of raw flesh and bones, yet, being full of pride and selfishness, he is overcome with attachment to this body, as though it were capable of affording the highest happiness, and says, "Ah! Ah! thy eyes roll about like the tail of the khŭnjŭnŭ;[p] thy lips resemble the fruit of the vimbŭ;[q] thy breasts are like the buds of the lotus; thy face resembles the full moon; the happiness of time is all concentred in thee." Another thus infatuated, says, "Thy form is shining as the melted gold in the crucible; thou resemblest the pleasure-house of cupid; at the sight of thy breasts through envy the elephant-driver pierces the koombhŭ[r] of the elephant; the moon sinks into its wane through desire to imitate the shadow of thy face. A touch from thee would surely give life to a dead image; and at thy approach a living admirer would be changed by joy into a lifeless stone. Obtaining thee, I can face all the horrors of war; and were I pierced by showers of arrows, one glance of thee would heal all my wounds."

The person possessed of a mind averted from the world, seeing such a female, says, Is this the form with which men are bewitched? This is a basket covered with skin; it contains flesh, blood, and fæces. The stupid creature who is captivated by this—is there feeding on carrion, a greater cannibal than he? These persons call a thing made up of saliva and bones, and covered with skin, a face, and drink its charms, as a drunkard drinks the inebriating liquor from his cup. They pursue, as most excellent, the way which has been pronounced beyond measure pernicious by all the wise. I cannot conceive how this (a female) can be that bewitching object to these blind

[p] The wagtail. [q] Momordica monadelpha. [r] The frontal globes of the elephant which swell in the rutting season.

infatuated creatures; but I suppose Vidhata (Providence) has made nothing offensive to them. Why should I be pleased or displeased with this body, composed of flesh, bones and fæces? It is my duty to seek him who is the Lord of this body, and to disregard every thing which gives rise either to pleasure or to pain.

The digŭmbŭrŭ sect maintains, in opposition to Goutŭmŭ's opinion that the animal soul is exceedingly rarified and confined to one place, that it is of equal dimensions with the body. Another sect believes, that the body is made up of different members, but that there is no such thing as the animal soul. These sects thus object to Goutŭmŭ, You consider the animal soul as residing in one place, but then how would it be possible for sensation to be realized where the animal soul was not present? and if there be no parts nor members in it, how can it become united to other things? Goutŭmŭ complains of the impossibility of carrying on discussion with persons so stupid. Every union in this world is of one or other of these kinds, as the supporter and supported, or as one thing holding some connection with another. Fluids naturally mix with other things, but quicksilver does not possess this property; and thus the animal soul is united to the body as quicksilver to other bodies, that is, without being blended with them; or, as the ether, it pervades the whole.

Goutŭmŭ next lays down a method for the increase of divine wisdom, which is by weakening our attachment to visible objects, and by repeatedly fixing our meditations on God. A disciple urges, that these objects draw away the senses by a wonderful power which they have over them, and that therefore, though he approves of this

advice, Goutŭmŭ might as well tell him to mount the air as to withdraw his affections from the world, and fix them on God. Goutŭmŭ acknowledges that the work is difficult, rendered so by habit and strong desire; but recommends that a person should restrain his senses and watch against occasions of gratification, and thus by degrees learn the method of fixing his mind on God. The Gēēta and other works teach us, that liberation is not attained till after many transmigrations spent in learning abstraction.

Here an opponent asks, what proof there is that the merit of a person's efforts to attain abstraction descends from birth to birth till he becomes perfect. What proof is there, he asks, of any birth preceding the present one? We know only the present time.—Goutŭmŭ says, God has appointed the bounds of human duty, and has declared that some actions will be followed by sorrow and others by joy; yet, in the practice of what he forbids, men are seen to defy even infinite power! This could not have been, had not an amazing accumulation of crimes and their consequences, increasing through every preceding birth, been brought to operate upon such persons in the present birth, so as to urge them on to such daring and consummate folly.

Divine wisdom is to be perfected by the practice of the eight kinds of yogŭ, the particulars of which are to be found in the Patŭnjŭlŭ and other shastrŭs. The only difference between the Nyayŭ system and the Patŭnjŭlŭ is, that the disciples of the former maintain that body and spirit are distinct; Patŭnjŭlŭ's opinion is, that spirit is not to be associated with qualities, and this of course excludes the agency of spirit over visible objects.

Further, God is said to be, says Goutŭmŭ, the Almighty, by which we are to understand, that he is the collected sum of all energy, and not that he is indebted to foreign sources for his energy.

SECT. XXV.—*The Voishéshikŭ Philosophy.*

To Kŭnadŭ, one of the sages, are attributed the Voishéshikŭ sōōtrŭs, which amount to about five hundred and fifty sentences, or aphorisms. These aphorisms relate to seven subjects (pŭdart'hŭs) under the following distinct heads, viz. 1. *things*; 2. *qualities*; 3. *actions*; 4. *genus*; 5. *species*; 6. *the inseparable connection of constituent parts*, and 7. *non-entity*. After a long discussion of the different subjects connected with this arrangement, Kŭnadŭ discourses on religion, riches, happiness, and final liberation.

A brief explanation (Vrittee) of these sōōtrŭs has been written, as well as a full and a smaller comment, the former entitled Bhashyŭ, and the latter the Voishéshikŭ Sōōtropŭskarŭ.[s] A comment on the Bhashyŭ was written by Vachŭspŭtee-Mishrŭ; but the only work now read in Bengal which has any relation to the Voishéshikŭ philosophy is that of Vishwŭ-Nat'hŭ-Siddhantŭ, which merely treats of the logical terms of this system and of that of the Nyayŭ school: in the Nyayŭ colleges of Bengal the students read that part of Vishwŭ-Nat'hŭ's work which relates to the Voishéshikŭ system, and then study the Nyayŭ; but the work of the sage is not now studied by any pŭndit in Bengal. A few of the most learned bramhŭns

[s] This work is in the library belonging to the Society of Missionaries at Serampore.

of Calcutta, some years ago, attended the lectures of Bodhanŭndŭ-Ghŭnéndrŭ-Swamēē, a very learned bramhŭn, born in Dravirŭ,[t] and obtained from him a few general ideas on the doctrines of the Voishéshikŭ-school.—For some account of Kŭnadŭ, the founder of this sect, the reader is referred to the 11th page of this volume.

SECT. XXVI.—*The substance of the Voishéshikŭ system of Philosophy, as taught by Kŭnadŭ, extracted from the Voishéshikŭ-Sōōtropŭskarŭ.*

On a certain occasion, some of the disciples of Kŭnadŭ waited on the sage, and enquired of him how they might obtain a knowledge of spirit. The sage resolved that he would first, in reply, give them some instructions on religion, and then on those subjects or things connected with the practice of religion.

Kŭnadŭ defines religion thus: those ceremonies by the practice of which Brŭmhŭ-Gnanŭ, or the knowledge of the divine nature, is obtained, and that by which all evil is for ever removed, we call religion.

Without a firm belief, the duties of religion can never be practised; and this belief must have something better than human testimony to rest upon; and therefore, for the establishment of religion in the earth, God has given the holy writings, and as these have a divine origin, the faith of men may properly rest on their testimony: for the deity himself has no need of these writings; they were de-

[t] This person informed a friend, that he remembered the hoisting of the British flag at Fort St. George. The last time he visited Calcutta, Bodhanŭndŭ had travelled as a pilgrim from Raméshwŭrŭ to Benares and back again thirteen times, and was then, as he said, going to die at Benares.

signed for man, and it therefore becomes him to receive so important a gift.

But in order to the practice of this religion, instruments are wanting, and this leads to the discussion of *things*, &c. under which head are comprized precisely[u] nine divisions, viz. earth, water, light, air, space, time, points of the compass, spirit, and mind.

The sage next brings forward *qualities*, as being inherent in things and made known by them, and these he makes to amount to twenty-four.[x]

Actions arise out of things and qualities, and by the union of things and qualities actions become known, and therefore, after explaining things and qualities, the sage discourses on actions. By the knowledge of the excellent fruits of actions connected with sacrifices, ablutions, gifts, &c. as performed with a fixed and ardent mind, men are drawn to practise the duties of religion; and by a knowledge of the future evil consequences of actions, such as visiting forbidden places, committing injuries, eating forbidden food, &c. men are deterred from those actions.

To things, qualities, and actions, belong existence, and instability; things, &c. are also inherent in things, are the material cause and effect, and partake both of genus and species; things produce things, and qualities qualities, but actions produce not actions. Things in their origin destroy neither the material cause nor the effect; but in the production of qualities, both the immediate cause and the effect are destroyed; in the production of effects

[u] Some place darkness under the head of drŭvyŭ, but Kŭnadŭ places it among non-entities, as the absence of light. [x] See page 228.

actions terminate; things are possessed of qualities, action, and constituent parts. Qualities are inherent in things; they do not possess qualities. Action is confined to one thing; it contains neither qualities nor effects; action in its operations is not dependent on effects. One cause gives rise to many effects, viz. to union, to separation after having been united, to speed, &c. To produce one effect the union of several parts are sometimes necessary, as, to throw a substance upwards, the union of the hand with the substance, heaviness in the substance, and effort in the thrower. No effect can exist without a cause; this is a settled axiom. Should this be opposed, we may as well add, that where effects are not visible, there is no cause. The understanding, when under the influence of common and distinct ideas, distinguishes between that which is common, and that which is particular. In things, qualities, and actions, that which is common is found to a great extent, and that which is particular is more scarce. If it be asked, whether the term, common, here used, be something distinct from things; it is answered, that this term is originally and necessarily connected with things, and is not therefore separate from them. It is customary to apply the terms existence and non-existence to things, qualities, and actions, but this indiscriminate application of these terms has thus arisen—existence which belongs to a species implies non-existence.

[In the same manner, the author goes on to define the nature of things, and to explain terms in a metaphysical manner; but as this can be little interesting, the reader is referred for similar information to an extract from the work of Vishwŭ-Nat'hŭ-Siddhantŭ, in the 228th and a few following pages of this volume.]

The existence of God is inferred from the existence of names and things. Our knowledge of the existence of space arises from the perception of ingress and egress, and the particular properties of sound. God hath given men a knowledge of the points or quarters, in order to teach them the nature of space and distance.[y] To time belong first, second, indivisibility, duration, and swiftness. It embraces the past, the present, and the future. Time, speaking generally, has been given to regulate the affairs of the world, and upon time all things depend. Respecting sound, various opinions have been entertained: some have called sound a substance or thing, others affirm, that it is to be classed with qualities, but must be considered as subject to destruction; others assign it a place among qualities, but pronounce it to be indestructible; and others affirm, that sound is possessed of inherent signs. Kŭnadŭ, in solving all these doubts, has followed Goutŭmŭ in a great measure, and to him we must refer.

[The author next describes the particular properties of the primary elements: for a similar description of which see the pages above referred to.]

Kŭnadŭ admits the evidence of the senses, as well as that derived from inference and from sound, but includes all evidence from comparison and from the necessity of a case in that from inference. Doubt, says the sage, arises when we have an imperfect view of that which we once saw perfectly, and when similarity opposes decision of mind: thus, when horns are seen at a distance, it is not certain whether they be those of a cow or a buffalo. Doubts also arise, when, after examining a subject, a person hesitates respecting the certainty of the conclusions

[y] See page 229.

he has drawn; and other doubts refer to the failure of a calculation or prediction. On the subject, whether sound be uncreated or not, the opinions of Goutŭmŭ and Kŭnadŭ are the same.[z] Kŭnadŭ denies that sound can be a substance, since all substances are found in a mixed state, but sound unites with nothing but vacuum.

Our common ideas are derived from the union of the animal soul with the mind and the senses. There is an evident union between the senses and the objects they lay hold of; this is an acknowledged fact; but this fact involves the necessity of acknowledging another, that there must be a spirit to carry on this union between the senses and their objects. To this an opponent refuses his assent, declaring, that the senses are their own agents, the ear hears, the eye sees, &c. Kŭnadŭ denies that the senses have the power of knowledge; and the opponent admits, that the senses have not this power in themselves, but that the body in itself is possessed of life, and directs the members. Kŭnadŭ denies that the body possesses a living principle, since atoms, which originate all bodies, are not living particles. But should any person still resolve to maintain that bodies possess a living principle, I would ask, says the sage, why then have not dead bodies this living principle? And I would ask another question respecting the senses, Why is there the remembrance of objects formerly seen after the power of vision has been destroyed?

It is objected by others, that mind or reason is the living principle; but Kŭnadŭ says, How is it then that persons frequently say, 'Such a subject is not in my mind,' that is, I have forgotten it. That must be the

[z] See page 251.

agent or living principle in man which is the source of religion and irreligion, and which says, 'I am happy—I am miserable.' I [personal identity] cannot be identified either with spirit or body separately; there must be a second person; spirit separate from body does not use I, nor does [a dead] body separate from spirit; but in the use of I, both are necessary.

Another proof of the existence of spirit in man arises from the unassisted inhalement and expulsion of vital air. Should a person object, that this arises from effort in the body, it is asked, where is this effort to be seen when these operations take place in a time of profound sleep? If any effort be allowed, it must be confined to the place in the body from which the vital air proceeds. A further proof of the existence of spirit in man is found in the opening and closing of the eye-lids without effort, which motion ceases at death. And another proof arises from the increase of the body, the healing of a wound or a broken bone in the body, from the progress of the mind towards a desired object, from joy and sorrow, from envy, and from effort. An opponent observes, that the evidence of the senses is always preferred to that from inference and from comparison, but that here the evidence of the senses is altogether in favour of the proposition that these effects arise from the body itself and not from an inhabiting spirit. To this Kŭnadŭ replies, that these effects cannot be attributed to body, otherwise the actions of a person when a child and when an old man cannot be those of the same person, for, if we speak of the body merely, it is not the same body. Further, we perceive that when a person unites himself to the good, or to those who obey the shastrŭ, he becomes like them in goodness; and if he becomes united to the wicked, or to those who disregard the shas-

trŭ, his character takes the form of theirs; but these changes must belong to spirit, for in these unions the body remains the same.

Some persons affirm that nature alone has given existence to things. This Kŭnadŭ denies, and offers this proof of a separate cause, that every thing around us manifestly owes its existence to a cause separate from itself. The names given to things prove the same fact, as father and son, &c. If therefore it were to be conceded, that nature can give rise to existences, still names are not to be attributed to nature. You must also acknowledge, adds the sage, that there must be a separate power which gives the pleasures derived from sight, taste, smell, &c. If you contend that this power resides in the senses, it cannot be allowed, for nothing but a living being is capable of pleasing and painful sensations; these cannot exist in the senses themselves. Should you, in answer to this affirm, that the senses are themselves possessed of a living principle, since we say, the eye sees, the ear hears, &c., I would ask, Why then does not the eye always see, &c., and who is the speaker who says, I remember to have seen, heard, or tasted such a thing? Further, with some one of the senses you performed an action of merit or demerit, and that sense was afterwards destroyed: in the absence of that sense, who shall partake of the fruits of that action?

The objector next urges, that the body is a collection of atoms which contain a living principle, and that this living principle is not something separate from the body, but inherent in atoms, and therefore diffused through the whole body. To this Kŭnadŭ says, By this argument you deny the existence of inanimate matter, for if atoms be

animate, and this be an atom-formed world, then all matter must be life; for this is a settled maxim, that the nature of the cause is always seen in the effect: why then do we not see matter possessed of life? The objector says, the animating principle is there, but it remains in a concealed and latent state. Kŭnadŭ says, This proposition can never be established, since all mankind allow this distinction, that motion is an essential property of that which is animated; but in senseless matter motion is not found. The opponent refuses to admit the testimony of the multitude, that is, of all mankind, who, he says, are not capable of comprehending subtile essences. Kŭnadŭ says, if you refuse assent to universal opinion, the common proverb must be false, "that a hare has no horns," for it may have horns in a latent or concealed state.

Kŭnadŭ next attempts to prove, from the existence of anxiety arising from desire and aversion, the existence of a spirit separate from body, or matter, since these emotions are excited by a perception of the good or evil arising from certain things, so that good is sought, and evil is avoided. But this perception of the benefits arising from certain actions, and the evils arising from others, and also this anxiety, arising from this perception, to embrace that which produces good, and to avoid that which produces evil, are attributes of spirit; and as we find these perceptions and this anxiety existing in ourselves, we infer, that they must exist in others, since they possess with us a common nature, and from thence we ascend up to a first cause, distinct from matter.

When an animal soul, through having the consequences of good and evil actions attached to it, is about to assume

human birth, it is united to a single atom, and to this others are added till a regular body is formed. In cases where merit preponderates, an excellent body is formed, and where demerit abounds, an inferior body.

Atoms are globular, and they exist in a most subtile state. Their union, retaining their independence, is very wonderful. Their extension, as the consequence of union, is to be attributed to the effects of merit and demerit. Their bulk arises from accessions of atoms. One atom is invisible, aud so are two, but when a third is added, the substance formed resembles a mote in the sun. In this congregated and dependent state, atoms are not eternal.

Atoms are uncreated, and are of four kinds, from which arise earth, water, light, and air. These remain distinct[a] till substances become visible. When the animal soul is to be united to a body, the atom to which it is to be united begins to be agitated,[b] till at length it becomes unfixed and separated from its former union, and then unites itself to the soul.

Objects too minute to be visible are placed under the class of atoms, and every thing diffused is called mŭhŭt. Atoms and thought belong to the former, and the division of the points, time, space, and spirit are all denominated great mŭhŭt. He who is possessed of the qualities belonging to great mŭhŭt, enjoys an affectionate relation to all things.

[a] In consequence of this opinion, that the different kinds of atoms remain distinct (vishéshŭ), this sect is called Voishéshikŭ.

[b] The agitation in this case is attributed to what is called the divine vishéshŭ shŭktee, or the separate (distinct from the common) energy of God.

Some persons plead for the existence of innumerable minds in one individual. Others endeavour to establish the doctrine of five minds to agree with the senses. Kŭnadŭ contends for one reasoning faculty in each individual; the multitude of forms assumed by this one mind, says the sage, arises from its union to visible objects: fire is one, but it assumes various colours from its connection with the varied properties of the combustible which it consumes. It is further to be considered, that as visible objects are not formed at once, so it is with mind, it embraces objects by degrees. Mind, he adds, is an exceedingly subtile thing, and its flight is indescribably rapid. In the production of thought, the senses are the inferior helpers, but mind is the chief helper to spirit in the acquisition of knowledge. Mind is a single power, but is possessed of five faculties corresponding with the senses, by which its capacities are multiplied; but the opinion, that each sense has a distinct power, called mind, is a mistake. If it be said, that by its union to the senses the mind acquires as many kinds of knowledge at once, this is also mistake; for when a person partakes of that which is sweet, he has not at the same time the taste of that which is bitter. When the mind retires to the tubular vessel called médhya, sleep ensues. When it retires into a particular part of this vessel, called pooreetŭtee, profound sleep follows.

In discussing the various opinions of the sages respecting the body, viz. whether all the five elements, or four, or three, or two, or one, only be employed in its construction, Kŭnadŭ contends first against those who plead that the five elements are all found in the body, and who support this opinion by urging observation and the necessities of the body, and maintains, that if the body con-

sisted of five elements, this would be seen, as it would display the visible appearance of those elements, or rather be the very elements themselves. In a similar manner he objects to the three other opinions, and at length gives his own, that the body is composed of one element, earth, and that water, air, light, and vacuum are mere adjuncts. To confirm this idea, he adds, that scent is evidently the prevailing and only abiding quality in bodies: the other properties, form, taste, sound and touch, are subject to decay, but scent never leaves either a living or a dead body.

Bodies are formed in the womb, in eggs, from seeds, and are raised by fermentation. Trees are bodies in which the consequences of merit and demerit are received. If so, some one asks, why do they not unite and copulate as other bodies? Kŭnadŭ accounts for this by supposing that desire in trees is less vigorous.

Desire is excited by the hope of pleasure, and aversion by the fear of misfortune. Desire and aversion are caused by the impressions or habits which arise from indulgence, till the person is transformed into the object of his desire or aversion: thus a man who is absent from the object of his affections sees in imagination, and with the senses too, only this object, and, in the same manner, a person once bitten by a serpent sees nothing but serpents. Desire and aversion are also to be ascribed to the influence of the actions of a former birth upon the present birth, for a child knows nothing of unchaste desires; he does not learn them of others; still, at a certain age, they rise in his mind: from whence can they come, but from the baneful influence of the actions of former births?[c] These

[c] The Hindoos believe, that the dispositions of a person in a new trans-

passions are also to be referred to species: men are attached to rice, deer to grass, and the young elephant to thistles; the dog has an aversion to the shakall, the parrot to the snake, the buffalo to the horse, and the crow to the owl.

Kŭnadŭ now decides a number of points respecting religious duties: All actions derive their necessity from our ideas respecting the present or a future state. In the pursuit of secular concerns a person is not to expect the benefits peculiar to a future state, nor in duties connected with the invisible world are visible fruits to be sought: invisible benefits refer to the pleasures of heaven, or to absorption. The following duties procure invisible benefits: bathing in holy places; fasting on holy days; abstinence from sexual intercourse; the study of the védŭ in the house of a divine teacher; after having given birth to a son and passed the age of fifty years, becoming a hermit, and practising the duties of such a character in a forest; the offering of appointed sacrifices; gifts of cows, gifts to the starving, &c.; the purification of all things before use by prayers and ablutions; observation of the right posture, and of holy times, as lunar days, &c. in the performance of religious duties; repetition of prayers or incantations; observation of the duties attached to the different seasons of the year, to the four different states, the four casts, &c. &c. The merit arising from the performance of these duties belongs to the

migration are not necessarily the exact counterparts of those possessed in a preceding birth, but are regulated by the preceding actions: they further profess that millions upon millions of actions unexpiated or unenjoyed are laid up for and against every individual, and that the fruits of only a few actions are enjoyed or endured in one birth: so that every person not an ascetic lies under almost infinite arrears, and his transmigrations appear interminable.

animal spirit. In the performance of duty, the primary cause is the soul in contact with mind; the exciting causes are, the fruits promised in heaven, and a strong religious faith.

Actions are religious or irreligious according to the motive which inspires the individual. When this is pure, or when a rigid faith is exercised, when the mind is fixed and calm, when the zeal to adhere strictly to duty as enjoined in the shastrŭ is warm, when the rules of the shastrŭ regulating the duty are observed, it is religion. Religion becomes irreligion, when the person practising its duties constantly indulges worldly desires, excessive attachment, irregularity, unbelief, pride, desire of praise, evil qualities, &c. &c.

As long as religion and irreligion [rather merit and demerit] exist, birth is a certain consequence. At the termination of the endurance or enjoyment of the assigned quantity of joy or sorrow attached to any particular birth, the body dies. Religion and irreligion, at birth, taking the form of the senses, the body and the understanding become united to them, and the dissolution of this union is death. The world therefore is nothing but inevitable life and death: the dissolution of this union is identified with liberation.

In reply to some who maintain, that all visible objects are shadowy, unsubstantial, and worthless, Kŭnadŭ maintains, that material objects are not to be despised and rejected, since the most important future effects, as merit and demerit, arise out of them: we must therefore, in this respect, consider them as equal to realities [sŭt].

In answer to those who maintain that the world is eternal, and that birth and death are not realities, since death is only disappearance for a moment, Kŭnadŭ says, you call existences eternal, on account of a prior state; but this implies that actions, form, and qualities are eternal likewise; yet this cannot be admitted, for who speaks of actions, form, and qualities as being eternal? Your opinion also destroys the possibility of prior non-entity and succeeding destruction, and yet this non-entity and destruction are allowed by all.

There are four kinds of non-existence, the first belongs to the distinctions of things; the second to the natural absence of things, as a rabbit is destitute of horns; the third to the destruction of any thing; the fourth is thus illustrated, an unborn child is said not to be, but as soon as born the non-entity is destroyed. By the consent of all nations, and all shastrŭs, the doctrine of a non-entity separate from entity is established. Should any one be so stupid as to refuse his assent to this, then let him affirm that entity and non-entity are the same thing; or let him say, that when God created the universe, there was something which he did not create.

To yogēēs belong two degrees of knowledge: in one instance the yogēē is compelled to reflect within himself or to consult with spirit, before he can reveal the hidden things respecting which he is interrogated, while the perfect yogēē can at once reveal all things.

Liberation is to be obtained by listening to the descriptions of spirit contained in the shastrŭ, by meditation, by the acquisition of the knowledge of yogŭ, by perfecting fixedness of mind, by correct posture during yogŭ, by

restraining the breath, by retaining in subjection the powers of the body and mind, and by the vision of spirit in the animal soul. By these attainments, former merit and demerit are destroyed, and those actions, inseparable from a corporeal state, from which merit and demerit would in other cases arise, cease to possess either merit or demerit; the desires of the mind after sensible objects are extinguished, and hence future birth is wholly prevented, and all sorrow annihilated: this is liberation.

SECT. XXVII.—*Of the Mēēmangsa*[d] *Dŭrshŭnŭ.*

Of the three divisions of the védŭ, the first relates to ceremonies: this portion Joiminee has attempted to explain in his sōōtrŭs, and in the Pōōrvŭ-Mēēmangsa, sometimes called Mēēmangsa, which terms, in this case, import, that the writer has rendered the meaning of the védŭ certain. This work contains twelve chapters, each subdivided into four sections. The name of the first commentator on these sōōtrŭs was Shavŭrŭ, whose work was afterwards explained by Ranŭkŭ; these works have met with commentators in Bhŭttŭ and Vachŭspŭtee-Mishrŭ; since which period a number of works have been written on the doctrines of this school, principally, however, in the form of comments on the originals. The Dhŭrmŭ-Dēēpika, the Ŭdhikŭrŭnŭ-Mala, and the Shastrŭ-Dēēpika, three abridgments, as well as a comment on the Shastrŭ-Dēēpika, are read by a few Bramhŭns in Bengal. Many dŭndēēs at Benares, and a still greater number of learned men in the Deccan, study the works of this philosophy. A few years ago, Bodhanŭndŭ-Ghŭnéndrŭ-Swamēē, a dŭndēē, visited Bengal, and gave lectures on

[d] From manŭ, to decide.

this philosophy at Calcutta.[c] A pupil of his, Shobha-Shastrēē, at present one of the pŭndits in the Sŭdŭr Déwanēē court at Calcutta, is perhaps the best acquainted of any person now in Bengal with the works which have been written on the doctrines of this school: it is said that he has made an abridgment from the sōōtrŭs of Joiminee, and, as is not uncommon among the Hindoo writers, is preparing an explanation of his own work before it is published.

SECT. XXVIII.—*Treatises still extant belonging to this School of Philosophy.*

The sōōtrŭs of Joiminee.—The Bhashyŭ, by Shavŭrŭ.—A comment on ditto, by Ranŭkŭ.—Comments on these works by Bhŭttŭ and Vachŭspŭtee-Mishrŭ.—The Sŭtēē-kŭ-Shastrŭ-Dēēpika, by Somŭ-Nat'hŭ.—The Ŭdhikŭrŭnŭ-Koumoodēē, by Oodchyŭ.—Another work under the same name, by Dévŭ-Nat'hŭ.—The Bhŭttŭ-Dēēpika.—The Nyayŭ-Rŭtnŭ-Mala.—A comment on ditto, entitled, Nyayŭ-Rŭtnakŭrŭ.—The Joiminee-Nyayŭ-Mala.—The Mēēmangsa-Nyayŭ-Vivékŭ.—The Ŭdhikŭrŭnŭ-Pŭribhasha.—The Mēēmangsa-Vartikŭ.—The Vidhee-Rŭsayŭnŭ.—The Oopŭdéshŭ-Sōōtrŭ, by Joiminee.—The Shastrŭ-Dēēpika-Vyakhya, by Chŭmpŭkŭ-Nat'hŭ.—Another work under the same name, by Somŭ-Nat'hŭ.—The Kŭrmŭ-Prŭdēēpŭ-Bhashyŭ.—The Mēēmangsa-Bhashyŭ.—The Mēēmangsa-Nyayŭ-Prŭkashŭ.—The Mēēmangsa-Sōōtrŭ-Dhidhēētee.—The Dhŭrmŭ-Dēēpika, by Krishnŭ-Yŭjwŭnŭ.—The Mēēmangsa-Sarŭ.—The Mēēmangsa-Sŭngrŭhŭ, by Krishnŭ-Nat'hŭ.

[c] See page 270.

SECT. XXIX.—*An abridgment of the Doctrines of the Mēēmangsa School, translated from the Dhŭrmŭ-Dēē-pika, the Mēēmangsa-Sarŭ, and the Mēēmangsa-Sŭn-grŭhŭ.*

Sound is uncreated; it is of two kinds, that which is produced by an impression on the air, or simple sound not requiring an agent, as, the name of God: simple sounds may also become known by impressions on the air. This may be thus illustrated, the state of the sea in a perfect calm represents simple uncreated sound, but the sea in a state of agitation represents sound as made known by an agent.

Symbols of sound, or letters, are uncreated, as is also the meaning of sounds. For instance, when a person has once pronounced क kŭ, however long he may continue to utter kŭ, kŭ, it is the same sound, sometimes present and sometimes absent; but sound is never new: manifestation alone is new by an impression made upon the air. Therefore sound is God (Brŭmhŭ), and the world is nothing but name.

The védŭ has no human origin, but contains in itself evidence of a divine origin, and comes forth as the command of a monarch. It is incumbent on men to receive as divine those works [of the sages] which are found to agree with the védŭ, to contain clear definitions of duty, and which are free from contradictions.

What is religion? That which secures happiness. If it be asked, why we should regard religion, it is answered, that it flows from the divine commands which have no human origin. The commands and interdictions by which

men are excited to duty and deterred from evil, are called vidhee, a law.

Should any one say, then I have nothing to do with other kinds of instruction, since this alone is pronounced to be divine. To this it is replied, that forms of praise, motives to duty, and religious practice, are auxiliaries to the divine law, and have therefore a relative sanctity and obligation.

There are five modes of ascertaining the commands of God: first, the subject to be discussed is brought forward; secondly, questions respecting it are to be stated; thirdly, objections are to be started; fourthly, replies to and refutation of these objections; and fifthly, the decision of the question. He who acts in religion according to the decision thus made, does well; and so does he who rejects what will not bear this examination; but he who follows rules which have been hereby condemned, labours in vain.

Those actions from which future happiness will arise, are called religious or good, because productive of happiness; and those which give birth to future misery are called evil on account of their evil fruits[f]. The divine commands are to be observed according to time, to personal qualifications, &c., but the divine interdictions are to be obeyed at all times. This obedience refers to a series of conduct directed by these commands, whether positive commands or prohibtions.

[f] Here, among many others instances [see page 264], the fatal incorrectness of the Hindoo theology is apparent: Joiminee maintains, that actions of themselves have in them neither good nor evil; that their nature can only be inferred from the declarations of the védŭ respecting them, or from future consequences. In other words, murder is not an evil unless punishment falls upon the offender. The Hindoos appear to have no idea of *moral evil*.

There are three incentives to duty: 1. The promises which relate to personal benefits; 2. to visible benefits; and 3. to those which draw the mind to an assured persuasion of the certainty of possessing future benefits: the last incentive relates to the natural perfections of God, to the benefits following the performance of ceremonies, to future rewards, to the nature of these rewards, to the miseries of neglecting duty, to the rewards obtained by the pious in former ages, to the praise of holy sages, &c.

Of all the works on the civil and canon law, that of Mŭnoo is to be held in the greatest reverence, for Mŭnoo composed his work after a personal study of the védŭ; other sages have composed theirs from mere comments.

He who wishes to practise the duties of religion, must, with a pious mind, study the sacred writings, not perverting their meaning according to his own wishes or opinions: nor confounding one part with another; nor suffering himself to fall into an endless perplexity of ideas; nor mistaking the rules of the shastrŭ; nor refusing the most entire subjection to these rules; nor indulging doubts, where different duties are mentioned, a regard to which leads to the same benefits; nor embracing a meaning unworthy of the shastrŭ; nor neglecting to enquire into the nature of duties, as whether they can be performed with ease or with difficulty.

From the evidence of things which God has afforded, especially the evidence of the senses, mistake cannot arise either respecting secular or religious affairs: by this evidence all secular and religious actions are perfected. If it were otherwise, then the whole economy of things respecting both worlds would be destroyed. Where there

may exist error in this evidence, it will diminish, but it cannot destroy the nature of things. If there be an imperfection in seed, the production may be imperfect, but its nature will not be changed. If it be then asked respecting the seat of error and inattention, we affirm, that they are found in the reasoning faculty, and not in the senses; and that they arise from the confused union of present ideas (ŭnoobhŭvŭ) with recollection.

Some affirm, that ideas are received into the understanding separately, and never two at the same instant. This is incorrect, for it must be admitted, that while one idea is retained, there is an opening left in the understanding for the admission of another; this is particularly evident in arithmetical calculations, as, one added to one makes two.

The shastrŭ teaches, that each individual should attend to duty according to that degree of virtue which he possesses: he who has acquired the qualifications requisite to the perfect accomplishment of all that which is enjoined in the sacred books, is bound to act accordingly, and he who possesses only one virtue, is under obligation to obedience so far as he is hereby qualified. The rewards of the perfect will be great, while the recompense of those less perfect will be diminished.

The védŭ has in some parts forbidden all injury to sentient creatures, and in others has prescribed the offering of bloody sacrifices. Joiminee explains this apparent contradiction, by observing, that some commands are general, and others particular; that the former must give way to the latter, as a second knot always loosens in a degree the first: so, when it is said Sŭrŭswŭtēē is alto-

gether white, it is to be understood not literally, but generally, for the hair and eye-brows of this goddess are not white. Therefore in cases where general commands are given, they must be observed with those limitations which are found in the shastrŭ.

The promises of reward contained in the shastrŭ upon a minute attention to the different parts of duty, have been given to draw men to the performance of their duty in a proper manner, rather than with the intention of fulfilment; but where they produce a right effect, and tend to perfect the performance of the whole duty, they are of the highest importance, since they secure the real reward which the shastrŭ has promised after the merit is acquired which follows the completion of certain duties. Still, however, he who has begun a ceremony, but in consequence of impediments is unable to finish it, shall not be unrewarded.

The benefits arising from those rules of the shastrŭ which relate merely to the duties of social and civil life, the division of property, the punishment of crime, &c. are confined to the present state. The rules which relate to religion, and are connected with promised benefits, are to be referred to a future state; as well as others, the benefits of which are to be enjoyed both in the present and in the future state.

Some commands are to be gathered from interdictions. From one law, according to the dispositions and actions of those who are subject to it, a great variety of consequences arise. Works give birth to invisible consequences, propitious or unpropitious according to their nature; and, beside works there is no other sovereign or

judge. These consequences, ever accompanying the individual as the shadow the body, appear in the next birth, according to the time in which the actions were performed in the preceding birth. Works rule, and men by them are led or driven as the ox with the hook in its nose.

The doctrine, that at a certain period the whole universe will be destroyed at once (mŭha-prŭlŭyŭ), is incorrect. The world had no beginning, and will have no end: as long as there are works, there must be birth, as well as a world like the present, to form a theatre on which they may be performed, and their consequences either enjoyed or endured.

The progress of all actions, whether they originate in the commands of the shastrŭ or in the customs of a country, is as follows: first, the act is considered and resolved upon in the mind; then it is pursued by means of words, and lastly it is accomplished by going through the different parts which are essential to the action. Hence it follows, that religion and irreligion refer to thoughts, words, and actions. Some actions however are purely those of the mind, or of the voice, or of the body. The virtue or the vice of all actions depends on the state of the heart.

The opinion of a sage of the school of Joiminee is here given: God is simple sound; to assist the pious, in the forms of meditation (incantations), he is represented as light; but the power of liberation lies in the sound God —God. When the repeater is perfect, the incantation, or name repeated, appears to the repeater in the form of simple light or glory.

The objects of worship which are within the cognizance of the senses, are to be received, for without faith religious actions are destitute of fruit: therefore let no one treat an incantation as a mere form of alphabetic signs; nor an image as composed of the inanimate material, lest he should be guilty of a serious crime.

There are four different characters in the world: he who perfectly observes the commands; he who practises the commands, but follows evil; he who does neither good nor evil, and he who does nothing but evil. If it be asked respecting the third character, it is observed, that he also is an offender, for he neglects that which he ought to observe.

SECT. XXX.—*Other Systems of Philosophy.*

The whole of the Hindoo philosophy may be said to be comprized in the six dŭrshŭnŭs; yet it is proper to add, that there have existed in India several other sects, the Shatwŭtŭ, the regular Pouranics, the Khŭndŭnŭs, the Bouddhŭs, &c. Of these four sects, we shall here take a slight notice.

SECT. XXXI.—*Of the Doctrines taught by these Sects.*

Previously to the time of Ramanoojacharyŭ the Shatwŭtŭ sect had sunk into oblivion, but since that period a body of persons called by this name has always been found in different parts of India: at present they are most numerous in Kŭrnatŭ.—These persons study the work of Ramanoojŭ, and a comment by Tatacharyŭ; also the essence

of these writings as selected and formed into a separate treatise by Arŭshamŭ-Palŭng-Vyŭnkŭtacharyŭ, and another treatise, containing remarks on the doctrines of this sect, by Rŭghoo-Nat'hŭ-Dēēkshitŭ.—Their opinions appear to be in substance as follow: God is possessed of form; the terms government, participation, effort, desire, motive, cause, &c. are wholly inapplicable to a being destitute of form or body. Those who have spoken of God as destitute of form, meant only that he was not clothed with a body derived from the primary elements. The mind regulates, through actions, the future destiny, but mind is an appendage to body, and not a part of abstract spirit. From the divine form proceed rays of glory, so that God appears as a body of light. The deity is perfect joy. Creation arose from his will; and the desire to create, from that energetic joy which is essential to the divine nature. As soon as the mundane system was formed, God entered it, and began to display all the operations seen in the visible universe.—In obtaining liberation, devotion is more efficacious than wisdom or ceremonies. A future state of bliss is connected with a residence near the deity in the unchangeable abode of the Divine Being. This sect rejects the idea of absorption, pleading that it is far more pleasant to drink the sweet and cooling draught, than to be lost in the ocean; and that the highest happiness of which we are capable is to be near the deity, partaking of his overflowing blessedness.

Although the pooranŭs appear to have led the people to the popular mythology rather than to philosophical enquiries, they still abound with speculations from which many systems of philosophy might be formed. One system, it is well known was taught by Lomŭ-Hŭrshŭnŭ, who attracted around him many disciples, and formed a dis-

tinct sect.[g] The doctrines which this sage appears to have taught comprized, among others, the following: Narayŭnŭ, the supreme cause, possesses a visible form. For the purposes of creation, &c. he assumes the names of Brŭmha, Vishnoo and Shivŭ, under each of which names some one of the three qualities prevails. For the good of mankind, Narayŭnŭ has been frequently incarnate, either as a divine teacher, as a leader or guide, or as a hero. In the different forms of the gods, to meet the immediate and private wants of mankind, as, to remove diseases, &c. he assumes various shapes. The worship of God is to be performed by bodily services, such as bowing to his image, doing menial service in a temple, &c.; by words, that is, by reading, singing, repeating his name, &c., and by the mind, as meditating on the forms which he assumes.

Shrēē-Hŭrshŭ, the author of the Noishŭdhŭ, a poem, is said to have taught, in a work called Khŭndŭnŭ, a system of philosophy different from all the dŭrshŭnŭs, and to have received in consequence the name of Khŭndŭnŭ-karŭ, or the destroyer; but the author has not learnt in what points he differed from the dŭrshŭnŭs.

Amongst the Bouddhŭs there were six sects of philosophy, some of which taught doctrines similar to many of those of the orthodox sects, but all agreed to explode an intelligent separate first cause. As the author has given some account of these sects and of their principles, he begs leave to refer the reader to them.

[g] In Bengal, at present, those who are called pouranics are persons who have merely read some one or more of the pooranŭs.

SECT. XXXII.—*Of the Law Books, or Smritee*[h] *Shastrŭs.*

The Hindoo legislators united in their persons the character of the philosopher, the law-giver, and the hermit. They never appear to have formed a distinct body of civil and criminal law, for we find almost every religious duty and ceremony mentioned in the works called smritee, as may be seen by a slight inspection of the translation of Mŭnoo by Sir W. Jones, and of the following list of books still extant. The original smritees are said to have been compiled from the védŭ by certain sages, Mŭnoo, Ŭtree, Vishnoo, Harēētŭ, Yagnŭvŭlkyŭ, Ooshŭna, Ŭngira, Yŭmŭ, Apŭstŭmbŭ, Sŭmvŭrttŭ, Katyayŭnŭ, Vrihŭspŭtee, Pŭrashŭrŭ, Vyasŭ, Shŭnkŭ, Likhitŭ, Dŭkshŭ, Goutŭmŭ, Shatatŭpŭ, and Vŭshisht'hŭ, accounts of whom will be found in the first chapter of this volume. Each of these sages, it is supposed, wrote a separate volume under the different titles of law. The modern smritees give quotations from these ancient writers in confirmation of the opinions maintained by their authors; but if we except Mŭnoo, it does not appear that the entire work of any one of the sages has survived the ravages of time;[i] the sentences of Yagnŭvulkyŭ, found in the comments of Mitakshŭra, Ŭpŭrarkŭ, and Vēērŭmitrodŭyŭ, cannot be the whole of the work of Yagnŭvŭlkyŭ.

[h] From smree, *to remember.*

[i] This is the opinion of the Brahmŭns, but a respected friend says, "I believe all the ancient smritees are in the College library; some of them are comprized in a few pages, but I have no doubt of their being all extant."

SECT. XXXIII.—*List of the Law Books still extant.*

Ancient works.—Mŭnoo, the work translated by Sir W. Jones.—A comment on ditto, by Koollookŭ-bhŭttŭ.—Another by Médha-tit'hee.—Mŭnoo-sŭnghita, an abridgment of Mŭnoo.—Extracts, or the works of Ŭtree, Vishnoo, Harēētŭ, Yagnŭvŭlkyŭ, Ooshŭna, Apŭstŭmbŭ, Sŭmvŭrttŭ, Boodhŭ, Vrihŭspŭtee, Vyasŭ, Shŭnkhŭ, Likhitŭ, Dŭkshŭ, Goutŭmŭ, and Vŭshisht'hŭ.—Yagnŭvŭlkyŭ-sŭnghita, explanation of the sentences of Yagnŭvŭlkyŭ.—Dēēpŭ-kŭlika, a comment on the work of Yagnŭvŭlkyŭ, by Shōōlŭpanee.—Another by Ŭpŭrarkŭ.—Mitakshŭra, another comment on the same work.—Mitakshŭra-tēēka-soobodhinēē, a comment on the Mitakshŭra.—Another by Balŭm-bhŭttŭ.

Works on the Duties of Kings.—Rajŭ-dhŭrmŭ-koustoobhŭ.—Rajŭ-vyŭvŭharŭ[k]-sŭngrŭhŭ.—Vyŭvŭharŭ-madhŭvŭ.—Vyŭvŭharŭ-chintamŭnee.—Vyŭvŭharŭ-matrika.—Vyŭvŭharŭ-tŭtwŭ.—Vyŭvŭharŭ-mŭyōōkhŭ.

Works on the Law of Inheritance.—Mŭdŭnŭ-parijatŭ, one of the ancient smritees.—Dayŭ-bhagŭ.—A comment on ditto.—Other comments on ditto by Mŭhéshwŭrŭ, Shrēē-Nat'hŭ, Ŭchyootŭ, Rŭghoo-nŭndŭnŭ, and Shrēē-Krishnŭ-tŭrkalŭnkarŭ.—Dayŭ-rŭhŭsyŭ.—Vivadŭ-chintamŭnee.—Vivadŭ-rŭtnakŭrŭ.—Vivadarnŭvŭ-sétoo.—Dayŭ-nirnŭyŭ, by Shrēē-kŭrŭ.—Dŭttŭkŭ-dŭrpŭnŭ, on adopted children.—Dŭttŭ-mēēmangsa, on ditto.—Vivadŭ-tandŭvŭ, by Kŭmŭlakŭrŭ.—Sŭtwŭ-vicharŭ.—Sŭtwŭ-rhŭhŭsyŭ.—Vivadŭ-chŭndrika, by Ŭnŭntŭ-ramŭ.—Viva-

[k] This word should be sounded somewhat like vévŭharŭ, though the exact sound cannot be given with the Roman alphabet.

dŭ-bŭngarnŭvŭ.—Dayŭ-tŭtwŭ.—A comment on ditto by Kashēē-ramŭ-vachŭspŭtee.—Nirnŭyŭ-sindhoo.--Nirnŭya-mritŭ. - Vivadŭ-chŭndrŭ. — Vivadarnŭvŭ-sarŭ. — Mŭdŭnŭ-rŭtnŭ-prŭdēēpŭ.—Dayŭ-sŭngrŭhŭ, by Shrēē-Krishnŭ-tŭrkalŭnkarŭ.—A comment on the Dayŭ-vivékŭ, by ditto.

Works relative to the Canon Laws.—Acharŭ-chŭndrika. Anhikŭ-tŭtwŭ, on the daily duties of Hindoos.—Anhikacharŭ-tŭtwŭ.--Acharŭ-sarŭ-anhikŭ-vidhee, on different duties. —Acharŭ-chŭndrika. — Acharŭ prŭdēēpŭ. —Sŭdacharŭ-sŭngrŭhŭ —Acharéndoo-shékhŭrŭ.—Acharadŭrshŭ.—Sŭdacharŭ-chŭndrodŭyŭ.—Acharŭ-mŭyōōkhŭ.--Tit'hee-kŭla, on the duties to be performed on lunar days, by Bhŭvŭdévŭ.—Prŭyogŭ-sŭngrŭhŭ, an abridgment.—Chŭndogŭ-bhashyŭ.—A comment on ditto, by Goonŭ-Vishnoo-bhŭttŭ. —Ŭdbhootŭ-dŭrpŭnŭ, by Madhŭvŭ.--Gŭnga-vakya-vŭlēē, on bathing in the Ganges, gifts, &c.—Sŭmbŭtsŭrŭ-koumoodēē, on all the ceremonies of the year.—Dhŭrmŭ-sŭngrŭhŭ, a work on various ceremonies, by Pŭrŭm-hŭngsŭ pŭrivrajŭkŭ.—Shantee-mŭyōōkhŭ, on the means of averting evil.—Vasoo-dévŭ-pŭddŭtee, of setting up and worshipping the images of Vishnoo.—Mŭlŭmasŭ-tŭtwŭ, on the mŭlŭ months,[1] and the ceremonies belonging to these months.—A comment on ditto.—Another by Ramŭ-mohŭnŭ-vachŭspŭtee. — Tit'hee-tŭtwŭ, on lunar days, and their peculiar ceremonies.—A comment on ditto, by Kashēē-ramŭ-vidya-vachŭspŭtee.—Ekardŭshēē-tŭtwŭ, on the ceremonies to be performed on the eleventh of the waxing and waning of the moon. A comment on ditto.—Another, by Mohŭnŭ-goswamēē. —Another, by

[1] Intercalary months, intended by the Hindoos to bring their reckoning by solar and lunar time to an agreement. Their calendar requires one every 2½ years.

Kashēē-ramŭ-vidya-vachŭspŭtee.—Yatra-tŭtwŭ, on journies and pilgrimages.—Snanŭ-dēēpika, on bathing ceremonies.—Sŭngkŭlpŭ-koumoodēē, on the annunciation of different ceremonies.—Nrisinghŭ-prŭsadŭ, on the incarnation of Vishnoo, half-lion, half-man.—Krityŭ-tŭtwŭ, on the duties of Hindoos.—Nrisingŭ-vajŭpéyēē, on sacrifices.—Shivŭ-pōōja-sŭngrŭhŭ, an abridgment, on the worship of Shivŭ.--Nēētee-mŭyōōkhŭ, on the duties of the Hindoos.—Prŭtisht'ha-mŭyōōkhŭ, a similar work.—Vŭstoo-shastrŭ, on the ceremonies connected with building a family residence.—Jŭla-shŭyaramotsŭrgŭ, on the consecration of pools and gardens to public use.—Kalŭ-nirnŭyŭ-dēēpika, on times of worship.—Sŭmŭyŭ-prŭdēēpŭ, a similar work.—Pooroosħŭ-médŭ-pŭddhŭtee, on human sacrifices.—Koondodyotŭ, on altars for sacrifices.—A comment on ditto.—Dhŭrmŭ-prŭdēēpŭ, on various ceremonies.—Prŭghŭtŭkŭ, ditto.—Dhŭrmŭ-prŭvritee, ditto.—Pŭrishisht'hŭ-prŭkashŭ, ditto.—Shivŭ-prŭtisht'ha, on setting up an image of the lingŭ.—Vishnoo-prŭtisht'ha-vidhee, ditto of Vishnoo.—Kritya-rŭtna-vŭlēē, on ceremonies.—Krityŭ-kŭlpŭ-tŭroo.—Snanŭ-sōōtrŭ, sentences on ablutions.—Dhŭrmŭ-sŭngrŭhŭ, an abridgment, on various duties.—Brŭmhŭ-yŭgnŭ-tŭrpŭnŭ-vidhee, on sacrifices.—Vidhanŭ-mala, on various laws.—Dhŭrmŭ-vivékŭ, on the duties of the Hindoos.—Voishnŭvŭ, on the worship of Vishnoo.—Shantee-sarŭ, on the influence of evil stars.—Shivŭ-vakya-vŭlēē, on duties commanded by Shivŭ.—Vŭrshodyotŭ, on all the ceremonies of the year.—Dinodyotŭ, on daily ceremonies. Pōōja-rŭtnakŭrŭ, on forms of worship.—Lingarchŭnŭ-chŭndrika, on the worship of the lingŭ.—Shantee-kŭmŭlakŭrŭ.—Chŭndoganhikŭ, on the duties of the samŭ-védŭ Bramhŭns, by Bhŭvŭ-dévŭ.—Chŭndogŭ-pŭddhŭtee, by the same writer.—Divodasŭnibŭndŭ, a work by Divodasŭ.—Ramŭ-prŭkashŭ,

on the festivals of Ramŭ.—Dhŭrmŭ-dēēpika, on different ceremonies.—Pŭddhŭtee, by Bhŭvŭ-dévŭ, a similar work. Prŭyogŭ-dŭrpŭnŭ, another similar work.—Kŭrmopŭdéshinēē, another work on ceremonies.—Krityŭ-rajŭ, ditto. —Kshŭyŭ-sŭnkshépŭ, by Gŭnéshŭ-bhŭttŭ.—Vyvŭst'harnŭvŭ, by Raghŭvŭ-bhŭttŭ.—Another work under the same name by Rŭghoo-nat'hŭ-sarvŭbhoumŭ.—Smriteesŭngrŭhŭ, by Ramŭ-bhŭdrŭnyayalŭnkarŭ.—Vyŭvŭst'hasarŭ-sŭngrŭhŭ, by Ramŭ-Govindŭ.—Another work with the same title, by Siddhantŭ-vagēēshŭ.—Bhŭktee-sŭndŭrbhŭ, on devotion.—Doorgabhŭktee-tŭrŭnginēē, on faith in Doorga.—Sŭmŭyalokŭ, by Pŭdmŭ-nabhŭ.—Shōōdrŭpŭddhŭtee-nirōōpŭnŭ, the way of the shōōdrŭs.—Shanteerŭtnŭ, by Kŭmŭlakŭrŭ.—Tit'hee-nirnŭyŭ.

On the Offerings to the Manes of Ancestors.—Shraddhŭvivékŭ, by Vachŭspŭtee-mishrŭ.—A comment onditto, by Shrēē-Krishnŭ-tŭrkalŭnkarŭ.—Another by Acharyŭchōōramŭnee.—Shraddhŭ-koumoodēē.—Shraddhŭ-chintamŭnee.—Shraddhŭ-sagŭrŭ.—Shraddhŭ-tŭtwŭ.—A comment on ditto, entitled Bhavart'hŭ-dēēpika.—Another by Kashēē-ramŭ-vidya-vachŭspŭtee.—Another comment on ditto. — Shraddhŭ-mŭyōōkhŭ. — Shraddhŭ-sŭngrŭhŭ.—Shraddhŭ-khŭndŭ, by Hémadree.—Shraddhŭ-gŭnŭ-pŭtee.—Shraddhéndoo-shékhŭrŭ.—Pitree-bhŭktee-tŭrŭnginēē.—Shraddhŭ-kŭlpŭ-lŭta.—Sŭpindēē-kŭrŭnŭ.—Sŭrvŭ-shraddhŭ-pŭddhŭtee.—Vrishotsŭrgŭ, on the offering of a bull.—Ootsŭrgŭ-mŭyōōkhŭ, on the consecration of offerings.—Krityŭ-prŭkashŭ.

Works on Atonements.—Prayŭschittŭ-vivékŭ.—Prayŭshchittŭ-tŭtwŭ.—A comment on ditto.—Another by Govindanŭndŭ.—Another by Kashēē-ramŭ-vidya-vachŭs-

pŭtee.—Prayŭshchittŭ-prŭdēēpŭ.—Prayŭshchittŭ-mŭyōō-khŭ.—Prayŭshchittendoo-shékhŭrŭ.

On Purifications.—Shoodhee-kŭmŭlakŭrŭ.—Ŭshouchŭ-smritee-chŭndrika.—Shooddhee-rŭtnakŭrŭ, by Chŭndé-shwŭrŭ.—Shooddhee-tŭtwŭ.—A comment on ditto.—Shooddhee-vivékŭ.—Shooddhee mŭyōōkŭ.

On the Ten Initiatory Ceremonies.—Sŭngskarŭ-gŭnŭ-pŭtee.—Sŭngskarŭ-koustoobhŭ.—Sŭnsgskarŭ-bhaskŭrŭ. Sŭngskarŭ-kŭmŭlakŭrŭ — Sŭngskarŭkŭla.—Sŭngskarŭ-tŭtwŭ.—Sŭngskarŭ-mŭyōōkhŭ.

On Vows.—Vrŭtŭ-sarŭ.—Vrŭtarkŭ.—Vrŭtŭ-rajŭ.—Vrŭtŭ-koumoodēē.

On Punishments.—Dŭndŭ-vivékŭ.

On Oaths.—Divyŭ-tŭtwŭ.

On Gifts. — Danŭ-koumoodēē. — Danŭ-mŭyōōkhŭ.—Danŭ-kriya-koumoonēē, by Govindanŭndŭ.—Danŭ-kul-pŭ-tŭroo.—Danŭ-rŭtnakŭrŭ.—Danŭ-sagŭrŭ, by Bŭllal-sénŭ.—Danŭ-kŭmŭlakŭrŭ. — Mŭha-danŭ-pŭddhŭtee, on splendid gifts.—Danŭ-chŭndrika.—Shorŭshŭ-danŭ-vidhee, on the sixteen gifts.—Dŭshŭ-kŭrmŭ-pŭddhŭtee, a similar work.—Danŭ-hēēra-vŭlēē.

On Ancestry. — Gotrŭ-prŭvŭrŭ-mŭnjŭrēē. — Gotrŭ-prŭvŭrŭ-dŭrpŭnŭ.

On Holy Places.—Pŭrŭshoo-ramŭ-prŭkashŭ.—Trist'-hŭlēē-sétoo, on the holy places, Kashēē, Gŭyŭ, and Prŭ-

yagŭ. — Tēērt'hŭ-chintamŭnee.—Tēērt'hŭ-prŭyogŭ-dēēpika.—Gŭya-sétoo, on the holy place Gŭya.

On Marriages.—Oodvahŭ-tŭtwŭ.—Oodvahŭ-vivékŭ.

On Transmigrations.—Vrihŭt-kŭrmŭ-vipakŭ-sarŭ-sŭngrŭhŭ, on the fruits of the actions of former births.—Kŭrmŭ-vipakŭ-sarŭ.

Works on various subjects.—Smritee-sarŭ, by Hŭreenat'hŭ.—Another work under the same name.—Smritee-sŭngrŭhŭ, a compilation.—A modern work of the same kind under this name.—Smritee-chŭndrika, an explanation of different laws.—Harŭ-lŭta-tēēka, a comment on the Harŭ-lŭta.—Jŭtŭ-mŭllŭ vilasŭ.—Dwoitŭ-nirnŭyŭ.—A modern work under this name, by Chŭndrŭ-shékhŭrŭ-vachŭspŭtee.—A comment on ditto, entitled Kadŭmbŭrēē.—Voijŭyŭntēē, a comment.—Siddhantŭ-piyōōshŭ.—Nibŭndhŭ-sŭrvŭswŭ.—Narŭdŭ-smritee, a work attributed to the sage Narŭdŭ.—Tŭtwamritŭ.—Pŭrashŭrŭ-smritee.—Vrihŭt-parashŭree, a similar though a larger work.—Pŭrashŭrŭ-smritee-vyakhya, a comment on the work of Pŭrashŭrŭ. Jŭyŭ-singhŭ-kŭlpŭ-droomŭ, a work by Jŭyŭ-singhŭ.—Ŭdwoitŭ-nirnŭyŭ, on spirit and the animal soul.—Tŭtwŭ-dēēpika.—Dinŭ-kŭrodyotŭ. — Siddhantŭ-pēēyōōshŭ, on the decision of doubts.—Dévŭlŭ-smritee, a work by Dévŭlŭ.—Vriddhŭ-Shatatŭpŭ.—Rŭtnadee-pŭrēēksha, on the method of examining precious stones.—Smritee-mŭnjŭlēē.—Janŭkyanŭndŭ-bodhŭ.—Vrihŭt-shŭnkhŭ-smritee.—Sŭrvŭ-dŭrshŭnŭ-sŭngrŭhŭ, an abridgment of all the dŭrshŭnŭs.—Narŭdŭ-sŭnghita.—Dhŭrmŭ-sōōtrŭ.—Kashyŭpŭ.—Mŭharnŭvŭ. — Mŭharnŭvabhidhanŭ.—Smritee-chintamŭnee, by Gŭnga-dhŭrŭ.—Goutŭmŭ-sootrŭ-tēēka. — Sŭkŭlŭ-mŭtŭ-sŭngrŭhŭ, an abridgment

of various opinions.—Dwoitŭ-pŭrishishtŭ-tēēka.--Smritee-pŭribhasha, by Vŭrdhŭmanŭ.—Smritee-rŭtnakŭrŭ, by Vé-dacharyŭ.—Grŭnt'hŭ-rajŭ, by Rŭghoo-nat'hŭ-sarvŭbhou-mŭ.—Uchyootŭ-chŭkrŭvŭrttēē.—Smritee-koustoobhŭ.

Thus numerous are the law books of the Hindoos; there are also many others, not now to be procured, though their names are familiar to the Hindoo learned men. In the English courts of justice in the province of Bengal, the works most frequently referred to, are the Dayŭ-bhagŭ, and Dayŭ-tŭtwŭ. In criminal causes the Hindoo law books are not consulted.

I shall now endeavour to lay before the reader, the method of administering justice under the Hindoo kings, and the nature of the Hindoo civil and criminal laws:

The shastrŭ does not appear to direct its instructions to subordinate judges, but to the king as the chief magistrate, and through him to all appointed by him to administer justice. Many of the lessons it addresses to him are highly proper: he is indeed made absolute, and the lives and properties of all his subjects are left to his arbitrary will; he is pronounced to be, indeed, an incarnate deity, and even ideas derogatory to his honour are threatened with the punishment of death. He is however, directed to be generous to his subjects respecting taxes; kind of speech; yet inexorable as death in the punishment of offences. He is taught to rise before day, to perform his ablutions, and worship the gods; to present due obeisance to the gods and bramhŭns; and then to ascend the throne, to judge his people according to the shastrŭ; to keep in subjection lust, anger, avarice, folly, drunkenness and pride; to keep himself from being se-

duced by the love of gaming and of the chase; to restrain his love of dancing, singing, and playing on musical instruments; to refrain from sleep during the day; from wine; from molesting men of worth; from putting men to death by artful means: from taking private property; from holding any one guilty without the commission of a crime. In war he is fordidden to slay a suppliant, a spectator, a person asleep or naked, or any one fearful. To insure success in war, he is directed to try the effect of bribes, to employ spies, and to endeavour to divide the kingdom of his adversary. Whatever country he conquers, he is to present offerings to its gods; and effects and money to the bramhŭns. He is to be distinguished by an umbrella made of the feathers of the peacock; to unite to himself seven or eight wise counsellors; to employ a sober and virtuous secretary, and men of good principles as messengers. He is to prevent crimes; to listen to complaints; to forbear to touch sacred property; to consult with his counsellors in a secret place, as in a forest, but not where there are parrots or other talkative birds.

The law supposes that the king himself will be the judge: it allows him, however, to appoint bramhŭns (on no account shōōdrŭs) to represent him on the bench, and to give them several wise men as counsellors. In civil causes, counsel is allowed, but not in criminal ones. The law also lays down the qualification of witnesses, and the mode of receiving evidence.. The plaintiff and the defendant are to choose witnesses of their own cast, if possible. Persons guilty of enormous crimes, slaves, old men beyond eighty, and minors, are not allowed to be witnesses. The forms of oaths are as follows:—a bramhŭn must swear by the truth; a kshŭtriyŭ by the animal on which he rides, or by his arms; the voishyŭ, by his

cattle, by grain, or by a piece of gold; the shōōdrŭ, by the gods, or, by laying hold of the feet of his father and mother, or by sacred gifts, or by all sacred ceremonies, or, by placing his hands on the head of his wife, or child, or friend.[m] The severest threatenings against perjury are delivered by the judge at the time of receiving evidence: as an example of the extravagance of some of these promises and threatenings in reference to true and false testimony, the following specimens are extracted: The merit of a true deposition is greater than the merit of a thousand sacrifices of the horse. In an affair concerning a horse, if any person gives false evidence, his guilt is as great as that of a hundred murders. In an affair concerning a man, if any person gives false evidence, the guilt of a thousand murders is incurred. In an action concerning gold, false evidence involves the guilt incurred by the murder of all the men who have ever been or shall be born in the world. False evidence relative to land, incurs the guilt of the murder of all the living creatures in the world, and a person thus perjured is liable to the punishment due to such guilt.

The smritees contain eighteen principal titles of law; —1. on debt, or loans for consumption;—2. deposits and loans for use;—3. sale without ownership;—4. concerns among partners;—5. subtraction of what has been given;—6. non-payment of wages or hire;—7. non-performance of agreements;—8. recision of sale and pur-

[m] A correspondent says, "The sentence is 'The judge shall adjure the bramhŭn by his truth; the kshŭtriyŭ, by his vehicle and arms; the voishyŭ, by his implements of husbandry, cattle, or merchandize; and the shōōdrŭ by (I think) every curse.' Oaths are only to be resorted to where human evidence cannot be procured, in which case ordeal, as well as oaths, nd other appeals to God, are to stand instead of human testimony."

chase;—9. disputes between master and servant;—10. contests on boundaries;—11, 12. assault and slander;—13. larceny;—14. robbery and other violence;—15. adultery;—16. altercation between man and wife, and their several duties;—17. the law of inheritance;—18. gaming with dice and with living creatures. "These eighteen titles of law are settled as the ground-work of all judicial procedure in this world."

The laws relative to the inheritance, the division, the enjoyment, and recovery of property, are very numerous, and extend to the minutest circumstances, and many of them, though with sad exceptions, are truly wise and good. Property, whether in lands or moveables, is to be equally divided amongst the sons, who are made responsible for the maintenance of the sisters, and for the expenses of their marriages, as well as for the support of their widowed mother, or sister, and the expensive ceremonies which succeed the death of a Hindoo. An adopted son, if the father leave sons born in wedlock, will obtain a third share of the estate. If a bramhŭn have children from wives of three different casts, the children born of a bramhŭnēē must have the largest share of his property. If a man die without wife or children, his father, mother, youngest or eldest brother, or their children, become his heirs.

A son and a grandson are made answerable for a father's debts, but not debts incurred by gaming or drinking spirituous liquors. If a bramhŭn dies childless, the magistrate is to administer to his estate, discharge his debts, and throw the overplus of his property into the water. A creditor may seize the property or person of the debtor, or his wife, children, cattle, &c. To a ma-

gistrate, a master, or a bramhŭn, a person is not to be rude in demanding payment. The property of a person expelled from his cast is directed to descend to his son; the property of a brŭmhŭcharēē to his spiritual guide; of a sŭnyasēē, to his pupil; and the personal property of a woman arising from presents, to her daughters.

The adopted son of an eunuch, a person rejected from his cast, a person who beats his father, one who does not perform the funeral rites for his ancestors, a sŭnyasēē, and persons afflicted with certain diseases, cannot inherit property, but they are allowed a maintenance out of the property to which they are heirs.

Interest from a bramhŭn is to be ten per cent; from a kshŭtriyŭ, fifteen; from a voishyŭ, twenty; and from a shōōdru, fifty!

The Hindoo law acknowledges eight kinds of marriage: *bramhŭ*, in which a father gives his daughter, without receiving a fee, to some person of superior cast; —*doivŭ*, when, at a burnt-sacrifice, the daughter is given to the officiating priest as a fee;—*arshŭ*, in which the father gives his daughter away, receiving in return two cows; *prajapŭtyŭ*, in which the father says to his daughter and the person to whom his daughter is betrothed, "Go, fulfil the duties of religion;"—*asoorŭ*, in which the father, receiving presents, bestows his daughter;—*gandhŭrvŭ*, a marriage in which the parties privately agree to treat each other as man and wife;—*rakshŭsŭ*, in which the bridegroom overcomes his rivals in single combat, and marries the daughter;—*poishachŭ*, in which the daughter is drawn from her father's house by stealth.

The laws respecting buying, selling, and partnership, appear, upon the whole, to be founded on just principles. If a man purchases any thing clandestinely of a person of bad character, at a rate inferior to the real value, he is to be punished as a thief.

Under the head of gifts are several strange laws; a man may give away his wife, with her own consent; and and if a son be willing, a father may sell or give him away; a mother may do the same, with the father's consent. Whatever has been once given, cannot be taken back: it is dŭttŭ, (given). If a man from a violent impulse of lust, give any thing to another, it is accounted illegal. No reward, even though it should have been promised, need be given for apprehending a thief or a murderer.

The Hindoos have fifteen kinds of slaves, viz. those who have become such by being born from intercourse between a freeman and a slave, by purchase, by chance, by descent, by receiving support during a famine, by the chance of war, by their own desire, by apostacy from the profession of a sŭnyasēē, by their own gift for a time, by a voluntary sale of themselves, those who have sold themselves for a subsistence, or to possess a slave girl, and those given as a pledge, or in payment of a debt.—Slaves may be enfranchised by the beneficence of a master; by the merit of having saved his life, or by bearing him a child. The following is the form of emancipation: the master breaks a pitcher containing water, rice, flowers, &c., over the head of the slave, so that these things fall on his body, when he pronounces the words, "I have made thee free." A woman marrying a slave, becomes herself a slave. A bramhŭn can never be made a slave.

The owner of a bramhŭnēē bull is not answerable for such a bull after he is let loose.—A man of superior cast who falsely accuses one of inferior cast of atrocious crimes, is fined six pounds and ten pence, but if the offender be of inferior cast, he is to have his tongue cut out, and a hot iron ten fingers broad thrust into his mouth.

If a man speak reproachfully of a magistrate, the latter is to cut out his tongue, and banish him. A refusal to submit to the laws, is to be punished by similar severities. A bramhŭn, whatever his crime may be, is not to be put to death. If a man call a robber, or an outcast, by those names, he is to be fined in half the mulct of a robber or an outcast.

The laws which relate to assault are most shockingly partial and unjust. The sentiment, "All men are equal in the eye of the law," has no place in the Hindoo code: the higher casts, both as it respects fines and corporal punishments, are always favoured, while the punishment of the lower casts is barbarous and cruel: the law, in all cases of assault, always recognizes the rank of the parties, punishing the bramhŭn in the slightest manner for the greatest injustice, and the shōōdrŭ most heavily for the slightest offence against the bramhŭn: the following examples may suffice for proof: "If a man deprive another of life, he shall suffer death; but if a bramhŭn do this, he shall be fined." For striking a bramhŭn, the shōōdrŭ's hand is to be cut off; for sitting on his mat, his posteriors; for speaking against him, his tongue is to be cut out; for spitting upon him, his lips are to be cut off; for seizing him by the head, both his hands are to be cut off. A man of superior cast may chastise one of inferior cast with impunity if he offend him. A person is allowed to put to

death (*without examination*) the person who shall set fire to his house, or attempt to poison him, or plunder him of all that he has, or take away his wife.

For killing a goat, a horse, or a camel, one hand and one foot of the offender are directed to be cut off. Fines are to be levied for cutting off the testicles of a male animal; and for killing an insect, a fish, a tyger, a bear, a serpent, a cat, a dog, a weasel, or a boar. For killing an insect, the offender is to be fined something more than a farthing.

Persons selling by false weights, or using deceit in traffic, are to be fined. If a person manifest a propensity to such thefts, his ear, nose, or hand must be cut off. A man frequently using false weights, must lose all he possesses. An unskilful man daring to practise medicine is to be fined. False astrologers must be fined, and coiners must have the hand, the nose, and the teeth broken. The house-breaker must have both his hands cut off, and be impaled; the highway robber is directed to be strangled; he who plunders a province, is to be impaled; the stealer of a man of superior cast, to be roasted alive; of a woman of middling cast, to have both his hands and feet cut off, and to be cast upon a highway where four roads meet; of a man of inferior cast, to be fined twelve pounds one shilling and eight pence. The stealer of an elephant or a horse in time of war, to be put to death; if in time of peace, a hand and foot to be cut off; but if the elephant or horse be excellent in all respects, the hand, foot, and posteriors of the thief are to be cut off, and he is to be deprived of life. For stealing a goat or a sheep, a hand; and for stealing a weasel or a cat, half of the foot is to be cut off. For stealing a considerable quantity of grain, a man must be put to death. A thief caught in the

act of breaking any thing closed up, for the first offence, is to have a finger cut off; for the second, his hand and foot; for the third, he is to be put to death. For stealing flowers, fruits, wood, or grass, belonging to a bramhŭn, the hand is to be cut off. Thefts committed by bramhŭns are directed to be punished by perpetual imprisonment, or by putting out the eyes, or by shaving the head, or by slavery for life. A bramhŭn, on committing a robbery worthy of death, if he has been accustomed to offer a burnt-sacrifice daily, is to have his head shaved, which is equivalent to loss of cast. If a man break a large bridge, he must suffer death. For setting fire to a plantation, or a granary, a man must be burnt alive[n].

A fine to the amount of seven shillings and six pence only is directed to be levied on the person who shall violate the chastity of a nurse who has brought him up, or that of a woman who has come to him in distress. Adultery with a prostitute, without leave of the magistrate, is directed to be punished by fine. The hire of prostitutes is regulated with so much caution and minute attention, as to excite in the mind doubts whether the Hindoo sages considered prostitution a crime or not. They however make three gradations in the progress towards adultery with a married woman, according to the familiarity of the parties: for those acts of levity more unbecoming than criminal, the offender is fined one shilling and sevenpence; for sending presents, the fine is six pounds; for gross familiarities, twelve pounds; but for the actual perpetration of the crime, the offender, if a shōōdrŭ, must be deprived of virility, and then be burnt alive; if a bram-

[n] These were the horrid punishments formerly inflicted by this people, who have been extolled as the most benevolent beings on earth.

hŭn, he must be fined twelve pounds. These punishments are modified by the circumstances of the case, as, the consent or refusal, and the rank, of the woman. In some cases, the offender is compelled to marry the woman.—A bramhŭn, a kshŭtriyŭ, or a voishyŭ, for an unnatural crime with a cow, is to be fined twelve pounds. A shōōdrŭ guilty of the same crime, must be put to death. An unnatural crime with any beast not a cow, subjects the person to a fine of twelve pounds.

The Hindoo law regulates gaming as well as prostitution: half the profit of a game belong to the magistrate, in whose presence, or in that of one of his officers, persons are commanded to play.

A man who shall have caused a bramhŭn to eat dung or drink urine, is to be fined twelve pounds; for causing him to drink wine, to be put to death. Banishment from the kingdom is the punishment of a bramhŭn for eating garlic or onions. For reading the védŭ, a shōōdrŭ is to have boiling oil poured into his throat; for hearing it, into his ears; for committing it to memory, to be put to death. For wearing the bramhinical thread, the fine is two pounds five shillings. For constantly offering burnt-sacrifices, or molesting a bramhŭn, he is to be deprived of life.

For performing a sacrifice to procure the death of another, a man must be fined five shillings and six-pence. For casting briars into a road, for mixing poison with food, for marrying a girl who is free to a slave, a man's limb is to be cut off. For interrupting a magistrate at play, the offender must be put to death. For adminis-tering poison, or setting fire to a house, or murdering a

x 4

man, a woman is to be drowned, if not with child. For murdering her sacred teacher, her husband, or child, a woman must have her ears, nose, hands, and lips cut off, and must then be devoured by dogs.

The laws respecting women are peculiarly barbarous. A bad wife is to be made the slave or cook to some idol. A woman is not allowed by the law to go out of the house without the consent of her husband; nor to talk with a stranger; nor to laugh without the veil over her face; nor to swallow any thing, except medicine, till she shall have served others, nor to go to the house of a stranger, nor to stand at the door, nor to look out at the window. She may give her body to be burnt with the corpse of her husband; in which case, she is promised happiness in paradise during 35,000,000 of years.

Preservation of the kingdom from thieves, or vigilance in punishing thieves, secures paradise to the magistrate.

SECT. XXXIV.—*The Astronomical Shastrŭs.*

It will be seen, that in this department of science the Hindoos were as capable of comprehending the wonders of the heavens as any of the nations of antiquity. Their ancient astronomical works, though mixed with the most extravagant fancies, will long remain splendid monuments of the highest powers of intellect. The reader will find an epitome of the Sōōryŭ-Siddhantŭ, by Bhaskŭracharyŭ, in the following pages, and for a more perfect idea of the powers of mind by which this work was produced, the author would refer his readers to a learned essay in the second volume of the Asiatic Researches, by S. Davis, Esq. The most ancient of the Hindoo astronomical

works are referred by the Hindoos themselves to the sŭtwŭ-yoogŭ. Most of the works mentioned below, however, were written only two or three hundred years ago, and others are not more than fifty or sixty years old.

SECT. XXXV.—*Astronomical Works still extant.*

Sōōryŭ-siddhantŭ, and Siddhantŭ-shiromŭnee, by Bhaskŭracharyŭ.—A comment on the former work, entitled Gōōrart'hŭ-prŭkashika, by Rŭngŭ-Nat'hŭ.—Others by Nree-singhŭ-gŭnŭkŭ and by Bhōōdŭrŭ.—Lēēlavŭtēē, by Bhaskŭracharyŭ.—Comments on ditto, by Gŭngadhŭrŭ, Rŭngŭ-Nat'hŭ, Sōōryŭ-dasŭ, and Gŭnéshŭ.—Vēējŭ Gŭnitŭ, another work, by Bhaskŭracharyŭ, on algebra, mensuration, &c.—Grŭhŭ-spŭshtŭ, on the planets.—Shooddhe-dēēpika, by Govindanŭndŭ.—Grŭhŭ-charŭ, on the motions of the planets.—Bhoovŭnŭdēēpŭkŭ, by Pŭdmŭ-nabhŭ.—A comment on the Vrihŭdjatŭkŭ, by Bhŭttotpŭlŭ.—Swŭrodŭyŭ, with a comment on ditto, and another by Nŭrŭ-Hŭree.--Swŭrodŭyŭ-yŭntrŭ.—Shantikŭ-tŭtwamritŭ, by Narayŭnŭ-shŭrma.—Moohōōrtŭ-kŭlpŭ-droomŭ, with a comment.—Jatŭkŭ-dŭrpŭnŭ, on fortunate and unfortunate births.—Sarŭmŭnjŭrēē, by Vŭnŭmalee-mishrŭ.—Vŭrahŭ-sŭnghita, by Vŭrahŭ.—Jatŭkŭ, by Nēēlŭkŭnt'hŭ.—Dinŭ-sŭngrŭhŭ.—Prŭtyŭntŭrŭ-dŭsha-phŭlŭ.—Somŭ-siddhantŭ.—Jyotirnirnŭyŭ.—Jyotish-sarŭ-sŭngrŭhŭ.—Horashŭt-pŭnchashika.—Shooddhee-rŭtnankoorŭ.—Vŭshist'hŭ-sŭnghita.—Jatŭka-bhŭrŭnŭ.—Méghŭ mala.—Mŭkŭrŭndodahŭrŭnŭ.—Rajmartŭndŭ.—Tajŭ ŭ —Jatŭkŭ.—Chŭndronmēēlŭnŭ.—Sourŭ-bhashyŭ-vēējŭ-gŭnitŭ, by Sōōryŭ-dasŭ.—Siddhant'hŭ-sarvvŭ-bhoumŭ-vyakhya.—Bhaswŭtēē.—Grŭhŭ-chŭritrŭ.—Grŭhŭ-laghŭvŭ.—Vishwŭ-prŭdēēpŭ.—Brŭmhŭ-sid-

dhantŭ.--Siddhantŭ-mŭnjŭrēē.--Moohōōrtŭ-chōōramŭnee. —Siddhantŭ-tŭtwŭ-vivékŭ. — Brŭmhŭ-siddhantŭ-vēējŭ-gŭnitŭ.—Brŭmhŭ-gooptŭ-kritŭ.--Gŭnitŭ-rajŭ, by Kévŭlŭ-Ramŭ-Pŭnchanŭnŭ.° — Grŭhŭ-yamŭlŭ. — Shrēē-pŭtee-rŭtnŭ-mala.—Prŭstarŭ-chintamŭnee.--Rŭmŭlŭ-Rŭhŭsyŭ. — Rékha-gunitŭ-kshétrŭ-vyŭvŭ-harŭ. —Vrihŭt-sŭnghita, by Vŭrahŭ-mihiru.—Siddhantŭ-shéshŭ, by Kŭmŭlakŭrŭ. —Sōōryŭ-siddhantŭ-kirŭnavŭlēē.—Dēēpika, and a comment by Raghŭvacharyŭ. — Sŭtkrityŭ-mook-tavŭlēē.— Sŭmŭrŭ-sarŭ. — Kévŭlŭ-chŭndrika. — Lŭghoo-jatŭkŭ.— Nŭrŭpŭtee-jŭyŭchŭrya. — Mŭkŭrŭndŭ. — Chŭmŭtkarŭ-chintamŭnee.—Shēēgrŭ-bodbŭ. —Grŭhŭ-laghŭvŭ.—Sha-lee-hotrŭ.

SECT. XXXVI.—*Epitome of the Sōōryŭ-siddhantŭ, by Bhaskŭracharyŭ, a Bramhŭn.*

Time is thus divided: that which is infinitely minute, and the divisions of time: the latter is thus described: the period while a person can sound the vowel ēē (ई) ten times, is called pranŭ; six pranŭs make one pŭlŭ; sixty pŭlŭs, one dŭndŭ; sixty dŭndŭs, one tit'hee; fifteen tit'hees, one pŭkshŭ; two pŭkshŭs, one lunar month; twelve months make one year.

The nine kinds of months are, *bramhya*, or a month of the life or reign of Brŭmha, which is thus calculated, viz. the amount of the years in the four yoogŭs constitutes a great yoogŭ, and a thousand great yoogŭs make one of Brŭmha's days; thirty of such days are included in a month of this god. A *doivŭ*, or divine month, is com-

° Gopalŭ-tŭrkalŭnkarŭ, the son of this author, is now (1817) the chief pŭndit in the Serampore printing-office.

posed of thirty years of mortals;—a *pitrŭ* month, or a month of the pitrees, is made up of thirty months of mortals; — a *prajŭpŭtyŭ* month; — a *sourŭ*, or solar month;—a *savŭnŭ* month, is made up of thirty days at any time;—a *chandrŭ*, or lunar month;—a *nŭkshŭtrŭ* month occupies the period of the moon's passage through the twenty-seven stellar mansions. The sŭtyŭ yoogŭ comprises 1,728,000 years; the trétŭ 1,296,000; the dwapŭrŭ 864,000; the kŭlee 832,000. The amount of these four yoogŭs form a mŭha or great yoogŭ, viz. 4,320,000 years. A thousand of these great yoogŭs constitute a day of Brŭmha, called a kŭlpŭ, viz. 4,320,000,000. A hundred years of Brŭmha constitute the period of his life.

The seven planets are Rŭvee (the sun), Chŭndrŭ (the moon), Mŭngŭlŭ (Mars), Boodhŭ (Mercury), Vrihŭspŭtee (Jupiter), Shookrŭ (Venus), Shŭnee (Saturn). The progress of these planets are defined according to eight different degrees of rapidity.

This work next gives the circumference and diameter of the earth; describes the lunar days, the earth's shadow, the division of the earth into quarters, &c. The circumference of the earth is 5059 yojŭnŭs,[p] and its diameter one-third of that number.

An eclipse of the moon is thus accounted for: when the sun and moon remain in the seventh sign, the earth is necessarily placed betwixt them, and the earth's shadow falls on the moon. An eclipse of the sun takes place when the sun and moon are found in one sign, at which time the moon's shadow falls on the sun. The author also describes the periods when eclipses will take place, the length of their continuance, the appearance of these

[p] Each yojŭnŭ is eight miles.

planets during an eclipse, the parts of the planet which will first become affected, as well as those from which the shadow will first depart. The times of the rising and setting of the planets are also described, and an account is given of the periods when different planets are in conjunction.

The progress of creation is thus described: Vishnoo first created the waters, and then, upon the waters, scattered the seed from which a golden egg sprung, which remained in darkness. From this egg burst forth Sŭnkŭrshŭnŭ, a form of Vishnoo; who, for the purposes of creation, formed Brŭmha; from the eyes of which god the sun issued, from his mind the moon, vacuum, air, matter, water, and fire; from these five elements sprung Mŭngŭlŭ, Boodhŭ, Vrihŭspŭtee, Shookrŭ, and Shŭnee. Sōōryŭ, in the form of Dwadŭshatma, divided himself into twelve parts. From the five primary elements sprung the twenty-seven stars (nŭkshŭtrŭs). After this, were created the gods and goddesses.

The author next gives the dimensions of the firmament, the elevation of the highest star, of Shŭnee, Vrihŭspŭtee, Mŭngŭlŭ, Sōōryŭ, Shookrŭ, Boodhŭ, and Chŭndrŭ.[q]

The earth is round, and floats in the air by its own power, without any supporter. Lŭnka is in the centre of the earth; and to the east of Lŭnka, at the extremity of the earth, is Yŭmŭ-kotee; on its western extremity is Romŭkŭ-pŭttŭnŭ; the antipodes of Lŭnka are the inhabitants of Siddhee-poorŭ; and on the northern extremity of the earth is Sooméroo, and on the southern Vŭrŭvanŭlŭ. When the sun arises on Lŭnka, he sets on

[q] See Vol. III. p. 4.

Siddhe-poorŭ; at which time, at Yŭmŭ-kotee, it is mid-day, and at Romŭkŭ-pŭttŭnŭ midnight.

To the north of Lŭnka is Bharŭtŭ-vŭrshŭ, which contains the mountain Himalŭyŭ, to the north of which is Hémŭkōōtŭ. To the north of Siddhee-poorŭ is Kooroo-vŭrshŭ, and the mountain Shringŭvanŭ. To the north of Yŭmŭ-kootee is Bhŭdrashwŭ-vŭrshŭ, and mount Malyavanŭ. To the north of Romŭkŭ lies Kétoomŭlŭ-vurshŭ, and the mountain Gŭndhŭ-madŭnŭ. On Sooméroo reside the gods.

To the south of Lŭnka is the sea, which separates the territories of the gods and giants; and in a continued southerly direction, are the following seas and islands: first the salt sea; then Shakŭ-dwēēpŭ, and the sea of milk; Shalmulee-dwēēpŭ, and the sea of curds; Kooshŭ-dwēēpŭ, and the sea of clarified butter; Krounchŭ-dwēēpŭ, and the sea of sugar-cane juice; Gomédŭkŭ-dwēēpŭ, and the sea of spirituous liquors; Pooshkŭrŭ-dwēēpŭ, and the sea of fresh water; and still further southwards Vŭrŭ-vanŭlŭ. In the bowels of the earth are the seven patalŭs, the abodes of the hydras.

Bhaskŭracharyŭ next accounts for the equal division of day and night; and explains the progress of the sun through the zodiac.

The author begs leave to add in this place a disjointed extract or two from Mr. Davis's Essay on the "Astronomical Computations of the Hindoos," inserted in the second volume of the Asiatic Researches:

"I suppose it sufficiently well known, that the Hindoo division of the ecliptic into signs, degrees, &c., is the

same as ours; that their astronomical year is sydereal, or containing that space of time in which the sun, departing from a star, returns to the same; that it commences on the instant of his entering the sign Aries, or rather the Hindoo constellation Méshu; that each astronomical month contains as many even days and fractional parts as he stays in each sign; and that the civil differs from the astronomical account of time only in rejecting those fractions, and beginning the year and month at sun-rise, instead of the intermediate instant of the artificial day or night. Hence arises the unequal portion of time assigned to each month dependant on the situation of the sun's apsis, and the distance of the vernal equinoctial colure from the beginning of Méshŭ in the Hindoo sphere; and by these means they avoid those errors which Europeans, from a different method of adjusting their calendar by intercallary days, have been subject to."

"It has been common with astronomers to fix on some epoch, from which, as from a radix, to compute the planetary motions; and the ancient Hindoos chose that point of time counted back when, according to their motions as they had determined them, they must have been in conjunction in the beginning of Méshŭ, or Aries; and coeval with which circumstance they supposed the creation. This, as it concerned the planets only, would have produced a moderate term of years compared with the enormous antiquity, that will be hereafter stated; but, having discovered a slow motion of the nodes and apsides also, and taking it into the computation, they found it would require a length of time corresponding with, 1,955,884,890 years now expired, when they were so situated, and 2,364,115,110 years more, before they would return to the same situation again, forming toge-

ther the grand anomalastic period denominated a kŭlpŭ, and fancifully assigned as the day of Brŭmha. The kŭlpŭ, they divided into mŭnwŭntŭrŭs, and greater and less yoogŭs. The use of the mŭnwŭntŭrŭ is not stated in the Sōōryŭ-Siddhantŭ; but that of the mŭha, or greater yoogŭ, is sufficiently evident, as being an anomalistic period of the sun and moon, at the end of which the latter, with her apogee and ascending node, is found, together with the sun, in the first of Aries; the planets also deviating from that point only as much as is their latitude and the difference between their mean and true anomaly.

"These cycles being so constructed as to contain a certain number of mean solar days, and the Hindoo system assuming that at the creation, when the planets began their motions, a right line, drawn from the equinoctial point Lŭnka through the centre of the earth, would, if continued, have passed through the centre of the sun and planets to the first star in Aries: their mean longitude for any proposed time afterwards may be computed by proportion. As the revolutions a planet makes in any cycle are to the number of days composing it, so are the days given to its motion in that time; and the even revolutions being rejected, the fraction, if any, shows its mean longitude at midnight under their first meridian of Lŭnga: for places east or west of that meridian a proportional allowance is made for the difference of longitude on the earth's surface, called in Sŭngskritŭ the déshantŭrŭ. The positions of the apsides and nodes are computed in the same manner; and the equation of the mean to the true place, determined on principles which will be hereafter mentioned.

"The division of the mŭha yoogŭ into the sŭtwŭ, tréta, dwapŭrŭ, and kŭlee ages, does not appear from the Sōō-

ryŭ-Siddhantŭ to answer any practical astronomical purpose, but to have been formed on ideas similar to the golden, silver, brazen, and iron ages of the Greeks. Their origin has however been ascribed to the precession of the equinoxes by those who will of course refer the mŭnwŭntŭrŭ and kŭlpŭ to the same foundation: either way the latter will be found anomalistic."

"In the following table [omitted in this extract] are given the periodical revolutions of the planets, their nodes and apsides, according to the Sōōryŭ-Siddhantŭ. The corrections of Vēēdŭ at present used, are contained in one column,[r] and the inclination of their orbits to the ecliptic in another. The obliquity of the ecliptic is inserted according to the same shastrŭ. Its diminution does not appear to have been noticed in any subsequent treatise. In the tables of Mŭkŭrŭndŭ and also in the Grŭhŭ-laghŭvŭ, the latter written only 268 years ago, it is expressly stated at twenty-four degrees.

"The motion of the equinoxes, termed in Sŭngskritŭ the krantee, and spoken of in the tēēka, or commentary, on the Sōōryŭ-Sidhantŭ, as the son's patŭ, or node, is not noticed in the foregoing passage of that book; and, as the Hindoo astronomers seem to entertain an idea of the subject different from that of its revolution through the Platonic year, I shall farther on give a translation of what is mentioned, both in the original and commentary, concerning it."

[r] "This I must, however, at present omit, not having as yet discovered the corrections of this kind that will bring even the sun's place, computed by the Sōōryŭ-Siddhantŭ, exactly to an agreement with the astronomical books in present use. Of these books, the principal are the Grŭhŭ-laghŭvŭ, composed about 268 years ago, the tables of Mŭkŭrŭndŭ used at Benares and Tirhoot, and the Siddhantŭ-Rŭhŭsyŭ used at Nŭdēēya; the last written in 1,513 Shŭkŭ, or 198 years ago."

"We have now, according to the Hindoo system, the mean motion of the planets, their nodes and apsides, and the elapsed time since they were in conjunction in the first of Méshŭ, with which, by the rule of proportion, to determine their mean longitude for any proposed time of the present year. It is, however observed in the Sōōryŭ-Siddhantŭ, that to assume a period so great is unnecessary; for use, the computation may be made from the beginning of the tréta age,! at which instant all the grŭhŭs, or moveable points in the heavens, were again in conjunction in Méshŭ, except the apogees, and ascending nodes, which must therefore be computed from the creation. The same is true of the beginning of the present kŭlee age: for the greatest common divisor of the number of days composing the mŭha yoogŭ and the planetary revolutions in that period, is four, which quotes 394,479,457 days, or 1,080,000 years; and the tréta and dwapŭrŭ ages contain together just that number of years. The present Hindoo astronomers therefore find it unnecessary to go farther back than the beginning of the kŭlee yoogŭ:* in determining the mean longitude of the planets themselves; but for the position of their apsides and

* "Neither do they, in computing by the formulas in common use, go farther back than to some assigned date of the æra Shŭkŭ; but having the planets' places determined for that point of time, they compute their mean places and other requisites for any proposed date afterwards by tables, or by combinations of figures contrived to facilitate the work: as in Grŭhŭ-Laghŭvŭ, Siddhantŭ-Rŭhŭsyŭ, and many other books. An inquirer into Hindoo astronomy having access to such books only, might easily be led to assert that the bramhŭns compute eclipses by set forms, couched in enigmatical verses, out of which it would be difficult to develope their system of astronomy; and this I apprehend was the case with Mons. Sonnerat. The Jyotish pŭndits in general, it is true, know little more of astronomy than they learn from such books, and they are consequently very ignorant of the principles of the science; but there are some to be met with who are better informed."

nodes, the elapsed time since the creation must be used; or at least in instances, as of the sun, when the numbers 387 and 432,000,000 are incommensurable but by unity. I have however, in the accompanying computation, taken the latter period in both cases.

" For the equation of the mean to the true anomaly, in which the solution of triangles is concerned, and which is next to be considered, the Hindoos make use of a canon of sines."

" To account for the apparent unequal motions of the planets, which they suppose to move in their respective orbits through equal distances in equal times, the Hindoos have recourse to eccentric circles, and determine the eccentricity of the orbits of the sun and moon with respect to that circle, in which they place the earth as the centre of the universe, to be equal to the sines of their greatest anomalistic equations."

" Having the true longitude of the sun and moon, and the place of the node determined by the methods explained, it is easy to judge, from the position of the latter, whether at the next conjunction or opposition there will be a solar or a lunar eclipse; in which case the tit'hee, or date of the moon's synodical month, must be computed from thence, to determine the time counted from midnight of her full or change. Her distance in longitude from the sun, divided by 720, the minutes contained in a tit'hee, or the thirtieth part of 360°, the quotient shows the tit'hee she has passed, and the fraction, if any, the part performed of the next; which, if it be the fifteenth, the difference between that fraction and 720 is the distance she has to go to her opposition, which will be in time

proportioned to her actual motion; and that being determined, her longitude, the longitude of the sun, and place of the node, may be known for the instant of full moon, or middle of the lunar eclipse. The Hindoo method of computing these particulars is so obvious in the accompanying instance, as to require no further description here; and the same may be said with respect to the declination of the sun and the latitude of the moon.

"It is evident from what has been explained, that the pŭndits, learned in the Jyotish shastrŭ, have truer notions of the form of the earth and the economy of the universe than are ascribed to the Hindoos in general: and that they must reject the ridiculous belief of the common bramhŭns, that eclipses are occasioned by the intervention of the monster Rahoo, with many other particulars equally unscientific and absurd. But, as this belief is founded on explicit and positive declarations contained in the védŭs and pooranŭs, the divine authority of which writings no devout Hindoo can dispute, the astronomers have some of them cautiously explained such passages in those writings as disagree with the principles of their own science: and, where reconciliation was impossible, have apologized, as well as they could, for propositions necessarily established in the practice of it, by observing, that certain things, as stated in other shastrŭs, "might have "been so formerly, and may be so still; but for astrono- "mical purposes, astronomical rules must be followed." Others have, with a bolder spirit, attacked and refuted unphilosophical opinions. Bhaskŭrŭ argues that it is more reasonable to suppose the earth to be self-balanced in infinite space, than that it should be supported by a series of animals, with nothing assignable for the last of them to rest upon; and Nŭrŭ-singhŭ, in his commentary,

shows that by Rahoo and Kétoo, the head and tail of the monster, in the sense they generally bear, could only be meant the position of the moon's nodes and the quantity of her latitude, on which eclipses do certainly depend; but he does not therefore deny the reality of Rahoo and Kétoo: on the contrary, he says, that their actual existence and presence in eclipses ought to be believed, and may be maintained as an article of faith, without any prejudice to astronomy."

"The argument of Vŭrŭhŭ-acharyŭ concerning the monster Rahoo, might here be annexed, but, as this paper will without it be sufficiently prolix, I shall next proceed to show how the astronomical pundits determine the moon's distance and diameter, and other requisites for the prediction of a lunar eclipse.

"The earth they consider as spherical, and imagine its diameter divided into 1,600 equal parts, or yojŭnŭs. An ancient method of finding a circle's circumference was to multiply the diameter by three; but this being not quite enough, the sages directed that it should be multiplied by the square root of ten. This gives for the equatorial circumference of the earth in round numbers 5,059 yojŭnŭs, as it is determined in the Sōōryŭ-Siddhantŭ. In the table of sines, however, found in the same book, the radius being made to consist of 3,438 equal parts or minutes, of which equal parts the quadrant contains 5,400, implies the knowledge of a much more accurate ratio of the diameter to the circumference; for by the first it is as 1. to 3. 1,627, &c., by the last, as 1. to 3. 14,136; and it is determined by the most approved labours of the Europeans, as 1. to 3. 14,159, &c. In the pooranŭs the circumference of the earth is declared to be 500,000,000 yojŭnŭs; and

to account for this amazing difference, the commentator before quoted thought "the yojŭnŭ stated in the Sōōryŭ-"Siddhantŭ contained each 100,000 of those meant in "the pooranŭs; or perhaps, as some suppose, the earth "was really of that size in some former kŭlpŭ. More-"over, others say, that from the equator southward, the "earth increases in bulk: however, for astronomical pur-"poses, the dimensions given by Sōōryŭ must be assumed." The equatorial circumference being assigned, the circumference of a circle of longitude in any latitude is determined. As radius 3,438 is to the lŭmbŭjyŭ or sine of the polar distance, equal to the completement of the latitude to ninety degrees, so is the equatorial dimension 5,059, to the dimension in yojŭnŭs required.

"Of a variety of methods for finding the latitude of a place, one is by an observation of the pŭlŭbhŭ, or shadow, projected from a perpendicular gnomon when the sun is in the equator."

"The longitude is directed to be found by observation of lunar eclipses calculated for the first meridian, which the Sōōryŭ-Siddhantŭ describes as passing over Lŭnka, Rohitŭkŭ, Ŭvŭntēē, and Sŭnghita-sarŭ. Ŭvŭntēē is said by the commentator to be "now called Oojjŭyinēē," or Ougein, a place well known to the English in the Marhatta dominions. The distance of Benares from this meridian is said to be sixty-four yojŭnŭ eastward; and as 4,565 yojŭnŭ, a circle of longitude at Benares, is to sixty dŭndŭs, the natural day, so is sixty-four yojŭnŭs to 0 dŭndŭ, 50 pŭlŭ, the difference of longitude in time, which marks the time after midnight, when, strictly speaking, the astronomical day begins at Benares.[t] A total lunar

[t] "This day (astronomical day) is accounted to begin at midnight und

eclipse was observed to happen at Benares fifty-one pŭlŭs later than a calculation gave it for Lŭnka, and $\frac{51 \dagger 45654}{60} =$ sixty-four yojŭnŭ, the difference of longitude on the earth's surface."

" For the dimensions of the moon's kŭkshŭ (orbit) the rule in the Sŭngskritŭ text is more particular than is necessary to be explained to any person, who has informed himself of the methods used by European astronomers to determine the moon's horizontal parallax. In general terms, it is to observe the moon's altitude, and thence, with other requisites, to compute the time of her ascension from the sensible kshitijŭ, or horizon, and her distance from the sun when upon the rational horizon, by which to find the time of her passage from the one point to the other; or, in other words, " to find the difference " in time between the meridian to which the eye referred " her at rising, and the meridian she was actually upon;" in which difference of time she will have passed through a space equal to the earth's semi-diameter or 800 yojŭnŭ: and by proportion, as that time is to her periodical month, so is 800 yojŭnŭ to the circumference of her kŭksha, 324,000 yojŭnŭ. The errors arising from refraction, and their taking the moon's motion as along the sine instead of its arc may here be remarked; but it does not seem that they had any idea of the first,[u] and the latter they

the rékha (meridian) of Lŭnka; and at all places east or west of that meri- " dian, as much sooner or later as is their déshantŭrŭ (longitude) reduced " to time, according to the Sōōryŭ-Siddhantŭ, Brŭmhŭ-Siddhantŭ, Vŭ- " shisht'hŭ Siddhantŭ, Somŭ-Siddhantŭ, Pŭrashŭrŭ-Siddhantŭ, and Uryŭ- " bhŭttŭ. According to Brŭmhŭ-gooptŭ and others, it begins at sun-rise; " according to the Romŭkŭ and others, it begins at noon; and according to " the Arshŭ-Siddhantŭ, at sun-set." (Comment on the Sōōryŭ-Siddhantŭ).

[u] But they are not wholly ignorant of optics: they know the angles of incidence and reflection to be equal, and compute the place of a star or planet, as it would be seen reflected from water or a mirror."

perhaps thought too inconsiderable to be noticed. European astronomers compute the mean distance of the moon about 240,000, which is something above a fifteenth part more than the Hindoos found it so long ago as the time of Mŭyŭ, who acquired his knowledge from the author of the Sōōryŭ-Siddhantŭ.

"By the Hindoo system, the planets are supposed to move in their respective orbits at the same rate; the dimensions therefore of the moon's orbit being known, those of the other planets are determined, according to their periodical revolutions, by proportion. As the sun's revolutions in a mŭha yoogŭ 4,320,000 are to the moon's revolutions in the same cycle 5,753,336, so is her orbit 324,000 yojŭnŭ to the sun's orbit 4,331,500 yojŭnŭ; and in the same manner for the kakshŭs, or orbits of the other planets. All true distance and magnitude derivable from parallax, is here out of the question; but the Hindoo hypothesis will be found to answer their purpose in determining the duration of eclipses, &c.

"For the diameters of the sun and moon, it is directed to observe the time between the appearance of the limb upon the horizon, and the instant of the whole disk being risen, when their apparent motion is at a mean rate, or when in three signs of anomaly; then by proportion, as that time is to a natural day, so are their orbits to their diameters respectively; which of the sun is 6,500 yojŭnŭ; of the moon, 480 yojŭnŭ."

"The diameter of the moon's disk, of the earth's shadow, and the place of the node being found, for the instant of opposition or full moon, the remaining part of the operation differs in no respect that I know of from the

method of European astronomers, to compute a lunar eclipse."

"The beginning, middle, and end of the eclipse, may now be supposed found for the time in Hindoo hours, when it will happen after midnight; but, for the corresponding hour of the civil day, which begins at sunrise, it is further necessary to compute the length of the artificial day and night; and for this purpose, must be known the ŭyŭnangshŭ or distance of the vernal equinox from the first of Méshŭ, the sun's right ascension and declination; which several requisites shall be mentioned in their order."—*See the second volume of the Asiatic Researches.*

The Hindoo astronomical works, not improperly embrace their system of the Mathematics, in which branch of science they were eminently conspicuous. Indeed, in those departments of learning which require the deepest reflection and the closest application, the Hindoo literati have been exceeded by none of the ancients. There can hardly be a doubt, that their mathematical writings originated amongst themselves, and were not borrowed either from Greece or Arabia.[x] The Vēējŭ-Gŭnitŭ, a Sŭng-

[x] See Mr. Strachey's preface to the Vēējŭ-Gŭnitŭ. In this preface Mr. Strachey observes, "It appears from Mr. Davis's paper that the Hindoos knew the distinctions of sines, cosines, and versed sines. They knew that the difference of the radius and the cosine is equal to the versed sine; that in a right-angled triangle, if the hypothenuse be radius the sides are sines and cosines. They assumed a small arc of a circle as equal to its sine. They construeted on true principles a table of sines, by adding the first and second differences. From the Vēējŭ-Gŭnitŭ it will appear that they knew the chief properties of right-angled and similar triangles. They have also rules for finding the areas of triangles, and four-sided figures; among others the rules for the area of a triangle, without finding the perpendicular. For the circle there are these rules [given by Mr. Strachey]. Also formulæ for the sides of the regular polygons of 3, 4, 5, 6, 7, 8, 9 sides inscribed in a circle. There are also rules for finding the area of a circle, and the surface and solidity of a sphere."

skritŭ treatise on Algreba, by Bhaskŭracharyŭ, and other similar works, sufficiently establish these facts. Mr. Davis says, "Almost any trouble and expense would be compensated by the possession of the three copious treatises on algebra from which Bhaskŭrŭ declares he extracted his Vējŭ-Gŭnitŭ, and which in this part of India are supposed to be entirely lost." "A Persian translation of the Vējŭ-Gŭnitŭ was made in India," says Mr. Strachey, "in the year 1634, by Ata Oollah Rŭsidē." The same gentleman says, "Foizee, in 1587, translated the Lēlavŭtee, a work on arithmetic, mensuration," &c. from which work it appears that "Bhaskŭra must have written about the end of the 12th century or beginning of the 13th." Foizee, in his preface to this work, says, "By order of king Ŭkbŭr, Foizee translates into Persian, from the Indian language, the book Lēlavŭtee, so famous for the rare and wonderful arts of calculation and mensuration." "We must not," adds Mr. Strachey, "be too fastidious in our belief, because we have not found the works of the teachers of Pythagoras; we have access to the wreck only of their ancient learning; but when we such traces of a more perfect state of knowledge; when we see that the Hindoo algebra 600 years ago, had, in the most interesting parts, some of the most curious modern European discoveries, and when we see, that it was at that time applied to astronomy, we cannot reasonably doubt the originality and the antiquity of mathematical learning among the Hindoos."

The author begs leave to conclude this article, by subjoining a few paragraphs of what he translated, and inserted in the first edition, from the Jyotishŭ-Tŭtwŭ:—

The twelve signs of the zodiac, considered as rising above the horizon in the course of the day, are called lŭgnŭs. The duration of a lŭgnŭ is from the first appear-

ance of any sign till the whole would be above the horizon. By the fortunate and unfortunate signs, the time of celebrating marriages and religious ceremonies is regulated.

There are twenty-seven nŭkshŭtrŭs, viz. stellar mansions, two and a quarter of which make up each sign of the zodiac, viz. Ŭshwinēē, Bhŭrŭnēē, and a quarter of Krittika, form Méshŭ, or *Aries;* three parts of Krittika, the whole of Rohinēē, and half of Mrigŭshira, make Vrishŭbhŭ, or *Taurus;* half of Mrigŭshira, the whole of Ardra, and three quarters of Poonŭrvŭsoo, make Mit'hoonŭ, *the Twins;* a quarter of Poonŭrvŭsoo, the whole of Pooshya, and Ushlésha, make Kŭrkŭtŭ, *the Crab;* Mŭgha, Pōōrvŭphŭlgoonēē, and a quarter of Ootŭphŭlgoonēē, make Singhŭ, or *Leo;* three parts of Ootŭrphŭlgoonēē, the whole of Hŭsta, and the half of Chitra, are included in Kŭnya, or *Virgo;* half of Chitra, the whole of Swatēē, and three quarters of Vishakha, form Toola, or *Libra;* a quarter of Vishakha, the whole of Ŭnooradha and Jyésht'ha, are included in Vrishchikŭ, or *Scorpio;* Mōōla, Pōōrvasharha, and a quarter of Ootŭrasharha, form Dhŭnoo, or *Sagittarius;* three quarters of Ootŭrasharha, the whole of Shrŭvŭna, and half of Dhŭnisht'ha, form Mŭkŭrŭ; half of Dhŭnisht'ha, the whole of Shŭtŭbhisha, and three parts of Pōōrvŭbhadrŭpŭda, make up Koombhŭ, or *Aquarius;* one part of Pōōrvŭbhadrŭpŭda, the whole of Ootŭrbhadrŭpŭda, and Révŭtēē, form Mēēnŭ, or *Pisces.* This work describes the ceremonies to be performed, and the things to be avoided, at the time of each nŭkshŭtrŭ.

The moment when the sun passes into a new sign is called sŭnkrantee: the names of the sŭnkrantees are, Mŭhavishoovŭ, Vishnoo-pŭdēē, Shŭrŭshēētee, Dŭkshina-

yŭnŭ, Jŭlŭvishoovŭ, and Ootŭrayŭnŭ. The sŭnkrantee Mŭhavishoovŭ occurs in Voishakhŭ; Vishnoopŭdēē occurs in Joisht'hŭ, Bhadrŭ, Ŭgrŭhayŭnŭ, and Phalgoonŭ; Shŭrŭ-shēētee occurs in Asharhŭ, Ashwinŭ, Poushŭ and Choitrŭ; Dŭkshinayŭnŭ in Shravŭnŭ; Jŭlŭvishoovu in Kartikŭ; and Ootŭrayŭnŭ in Maghŭ. By performing certain religious ceremonies at the moment of a sŭnkrantee, the shastrŭ promises very great benefits to the worshipper; but this period is so small,[y] that no ceremony can be accomplished during its continuance; the sages have in consequence decreed, that sometimes a portion of time preceding the sŭnkrantee, and at other times a portion after it, is sacred.

The Hindoos divide the phases of the moon into sixteen parts, called kŭlas. The light parts they fancifully describe as containing the water of life, or the nectar drank by the gods, who begin to drink at the full of the moon, and continue each day till, at the total wane of this orb, the divine beverage is exhausted. Others maintain, that the moon is divided into fifteen parts, which appear and recede, and thus make the difference in the phases of the moon. The first kŭla is called prŭtipŭdŭ; the next dwitēēya, or the second, and so to the end. Each day's increase and decrease is called a tit'hee, that is, sixty dŭndŭs,[z] or, as others say, fifty-four. The latter thus reason; sixty dŭndŭs make one nŭkshŭtrŭ; two nŭkshŭtrŭs and a quarter make one rashŭ, containing one hun-

[y] As long as a grain of mustard, in its fall, stays on a cow's horn, say the pŭndits.

[z] Two pŭlŭs and a half make one English minute, and sixty of these pŭlŭs make one dŭndŭ, or Hindoo hour, so that two and a half Hindoo hours make one English hour. The Hindoos have no clocks; but they have a clepsydra, or water clock, made of a vessel which fills and sinks in the course of an hour. The sand hour-glass has been lately introduced.

dred and thirty-five dŭndŭs; by dividing the rashŭ into thirty parts, each part will be four dŭndŭs and a half; twelve of these parts make one tit'thee, or fifty-four dŭndŭs.[a] Other pŭndits declare, that there are 1,800 dŭudŭs in the zodiac, which, subdivided into twelve parts, each portion forms a rashŭ of one hundred and fifty dŭndŭs; this rashŭ they divide into thirty parts, of five dŭndŭs, and twelve of these parts make a tit'hee of sixty dŭndŭs.

The sun is in Méshŭ in the month Voishakhŭ; in Vrishŭbhŭ, in Joisht'hŭ; in Mit'hoonŭ, in Asharŭ; in Kŭrkŭtŭ, in Shravŭnŭ; in Singhŭ, in Bhadrŭ; in Kŭnya, in Ashwinŭ; in Toola, in Kartikŭ; in Vrishchikŭ, in Ŭgrŭhayŭnŭ; in Dhŭnoo, in Poushŭ; in Mŭkŭrŭ, in Maghŭ; in Koombhŭ, in Phalgoonŭ; and in Mēēnŭ, in Choitrŭ. The sun passes through the signs in twelve months, and the moon through each sign in two days and a quarter.

The months are denominated from certain nŭkshŭtrŭs, viz. Voishakhŭ, from Vishakha; Jyoisht'hu, from Jyésht'ha; Asharhŭ, from Usharha; Shravŭnŭ, from Shrŭvŭna; Bhadrŭ, from Bhadrŭ-pŭdŭ; Ashwinŭ, from Ŭshwinēē; Kartikŭ, from Krittika; Margŭ-shēērshŭ, from Mrigŭ-shēērshŭ; Poushŭ, from Pooshya; Maghŭ, from Mŭgha; Phalgoonŭ, from Phŭlgoonēē; Choitrŭ, from Chitra.

The mŭlŭ, or intercalary months, are next defined; one of which, according to the calculations of the Hindoo astronomers, occurs at the close of every two lunar years and a half, so that the last half year is seven months long. They are called mŭlŭ, to signify that they are the refuse

[a] The Tit'hee-Tŭtwŭ maintains this position.

of time; no religious ceremonies that can be avoided are practised during this month. This intercalary month is intended to make the solar and lunar months agree, the lunar having in two years and a half ran a month before the solar.

The days of the week are called after the seven planets, viz. Rŭvee, Somŭ, Mŭngŭlŭ, Boodhŭ, Vrihŭspŭtee, Shookrŭ, and Shŭnee, by adding the word varŭ *a day*, to the name of each, as Rŭvee-varŭ, &c.

When the sun is in one sign, and the moon in the seventh sign distant from it, an eclipse takes place. An eclipse of the moon always takes place during the full moon, or in the commencement of the wane. An eclipse of the sun occurs at the total wane of the moon, or on the first day of the increase of the moon.

This work next contains accounts of the festivals, &c. connected with lunar days, fortnights, months, half years, and years. That is, it ordains the times in which it is proper to shave the head of a child, to bore its ears;[b] to read the shastrŭs; to invest with the poita; to enter a new house; to put on new apparel, or jewels and other ornaments; to learn the use of arms; to dedicate an idol; to anoint a king; to begin to build, or to launch a boat. At present, people in general regard as sacred certain days of the week only (varŭ). Tuesdays and Saturdays are considered as unfortunate days. Even on a fortunate day, a person is forbidden to attend to any ceremony at eleven, or half past twelve o'clock. On a Thursday (Lŭkshmēē-varŭ), the day consecrated to the goddess

[b] All the Hindoos bore holes through the ears of their children after they are five years of age.

of prosperity, the Hindoos avoid payments of money, if possible. The shastrŭ also points out in what sign or period a fever will be removed quickly or gradually, or in which the person will die.

Then follows a geographical description of certain countries, comprising, in general, Hindoost'hanŭ and the neighbouring states. It is merely an account of the names of principal places, and in what parts of the eight quarters they are situated.

Hindoos, whose birth under a supposed evil planet has been ascertained, are often filled with melancholy, so that they abandon themselves to despair, careless what becomes of an existence connected with such dreadful omens. A number of the richer natives have their nativities cast, but few or none of the lower orders obtain this fore-knowledge. The pŭndit who assisted me in the translation of this work, seemed very much pleased that his nativity had not been cast, as thereby he was saved from many heavy forebodings. The common people believe, that on the sixth day after the birth of a child, the god Vidhata[c] visits them, and writes on the forehead of the child its whole fate. To prevent intrusion, no one remains in the house at this time, except the child and its mother; but, to assist the god in writing the fated lines, they place a pen and ink near the child. On every occurrence, whether of a prosperous or adverse nature, it is common to exclaim, "It is as Vidhata has written; how should it be otherwise?" At the time of the appearance of Shunee,[d] the Hindoos are under constant fear of adverse fortune. If one person insult another, he takes it patiently, supposing it to arise from the adverse fortune

[c] A form of Brŭmha, as creator. [d] Saturn.

CONTENTS.

INTRODUCTION.

truth, xxxviii.—Other remarkable coincidences between the Hindoo and Greek speculations, xxxix.—Deficiency of all these opinions in promoting the happiness of man, xl.—Extract from Barthelemy, exhibiting the painful uncertainty of the Greek opinions, and affording a most striking confirmation of the unity of the two systems, ib.—Reflections on the preceding summary, xlv.—The formation of a society for the cultivation of the Hindoo literature recommended.

CHAP. I.

CHAP. II.

CHAP. III.

ERRATA.

Page	Line	
22,	7,	*after* body *instead of a period place a* ;
25,	1,	that the nine others.
51,		*dele the blank line in the midst of the quotation, and add the article* a *in the last line of the page before* yogēē.
90,	18,	*after* seen *place a comma.*
183,	27,	*before* sŭtwŭ *insert* the.
216,	9,	*read,* body of light.
294,		*last line, for* them *read* it.
311,	11,	*for* profit *read* profits.
319,	26,	*for* Lunga *read* Lunka.
320,	21,	*for* son's *read* sun's.
341,	2,	*for* dozes *read* doses.
359,	18,	*for* other *read* others.
367,	15,	*for* goorŭ *read* gooroo.
429,		*note, line* 2, *for* living *read* lived.
450,	11,	*for* our *read* the.
461,	29,	*for* at *read* in.
476,	15,	*for* dialect *read* dialects.
477,	21,	*for* Mŭsŭra *read* Mŭnŭsa.
483,		place Chap. III.
484,	22,	dele f

INTRODUCTORY REMARKS

ON THE

PHILOSOPHICAL SYSTEMS

OF

THE HINDOOS.

THE Hindoos attribute many of their ancient writings to the gods; but for the origin of the védŭ, they go still higher, and declare it to have been from everlasting. When we look into the védŭ itself, however, we there find the names of the authors; and that all the books composing what is called the védŭ have had an earthly origin.

The period when the most eminent of the Hindoo philosophers[a] flourished, is still involved in much obscurity; but, the apparent agreement, in many striking particulars, between the Hindoo and the Greek systems of philosophy, not only suggests the idea of some union in their origin, but strongly pleads for their belonging to one age, notwithstanding the unfathomable antiquity claimed by the Hindoos; and, after the reader shall

[a] These persons were called Moonees, from mŭnŭ, to know; and often, Gnanēē, or, The Wise: thus even in the very names by which their learned men were designated, we find the closest union between the Greek and Hindoo Philosophy. "What is now called philosophy, was," says Brucker, "in the infancy of human society, called Wisdom: the title of Wise Men was, at that time, frequently conferred upon persons who had little claim to such a distinction."

have compared the two systems, the author is persuaded he will not consider the conjecture as improbable, that Pythagoras and others did really visit India, or, that Goutŭmŭ and Pythagoras were contemporaries, or nearly so. If this be admitted, it will follow, that the dŭrshŭnŭs were written about five hundred years before the Christian æra. The védŭs, we may suppose, were not written many years before the dŭrshŭnŭs, for Kopilŭ, the founder of the Sankhyŭ sect, was the grandson of Mŭnoo, *the preserver and promulgator of the first aphorisms of the védŭs ;* Goutŭmŭ, the founder of the Noiyayikŭ sect, married the daughter of Brŭmha, the first male : and Kŭnadŭ and Pŭtŭnjŭlee, the founders of two other of these schools, belonged to the same, or nearly the same period. We are thus enabled to fix upon an epoch, in the most interesting period of Hindoo history, which is not only rendered probable by the accordance of two philosophical systems, but by all the chronological data to be gathered from the scattered fragments of history found in the pooranŭs.

The author, at one time, was disposed to form the following theory respecting the progress of the Hindoo literature : as the original védŭ is called by a name which implies that it was received by tradition,[b] and as the doctrines taught in the six schools of philosophy are believed to have been founded on the aphorisms (sōōtrŭs) received by tradition from Kopilŭ, Goutŭmŭ, Pŭtŭnjŭlee, Kŭnadŭ, Védŭ-vyasŭ, and Joiminee, he conjectured, that about the period of the rise of the Grecian philosophy, several wise men rose up among the Hindoos, who delivered certain dogmas, which were preserved during a certain unknown period as sacred traditions. For the most ancient of these dogmas no parent was found, and they were called the védŭ ; the others became known by the names of the six sages above-mentioned. Down to this period, he supposed the védŭ and the dŭrshŭnŭs to have existed only in the sayings of these ancient sages ; but that at length men arose, who

[b] See page 1.

adopted these aphorisms as first principles, established schools in which they were explained, and from whence were promulgated certain systems of philosophical opinion; from this time, these systems being committed to writing, disputations multiplied, till, amidst these confused speculations, it became impossible to fix any standard of opinion.—At length, a learned and most indefatigable man, Dwoipayŭnŭ, collected a heterogeneous[c] mass of materials, the opinions and effusions of different philosophers, and, having arranged them as well as such a chaos could be arranged, he called this compilation "the *védŭ*." According to this reasoning, the dŭrshŭnŭs are more ancient than the compilation by Védŭ-vasŭ, called the védŭ; but as the Hindoo learning was then in its wane, this compilation was soon venerated as "the self-evident word proceeding out of the mouth of Brŭmhŭ;" and it was declared to be a very high crime for these sacred writings to be even read in the ears of a shōōdrŭ.

We must not suppose, that Védŭ-vasŭ included in his compilation the works of all the philosophical sects: he contented himself with inserting extracts from the works of each school, and especially from the védantŭ. The durshŭnŭs and the smritees evidently form a body of writings distinct from the védŭs; though passages are to be found in the védŭs favouring every philosophical speculation professed among the Hindoos. The modern Hindoos believe, that the védŭ is the source of all the shastrŭs, just as an illiterate Englishman might suppose, that every part of English learning came from the Encyclopedia.

Their most distinguished writers appear to have been, Swayŭm bhoovŭ, or Mŭnoo, Kopilŭ, Goutŭmŭ, Pŭtŭnjŭlee, Kŭnadŭ, Védŭ-vasŭ, Joiminee, Narŭdŭ, Mŭrēēchee, Poolŭstyŭ,

[c] To perceive the propriety of this epithet, the reader need only examine Mr. Colebrooke's very learned Essay.

Poolŭhŭ, Vŭshisht'hŭ, Bhrigoo, Vrihŭspŭtee, Unjira, Utree, Prŭchéta, Dŭkshŭ, Shŭtatŭpŭ, Dévŭlŭ, Lomŭshŭ, Sŭmbŭrttŭ, Apŭstŭmbŭ, Boudhayŭnŭ, Pitamŭhŭ, Ujŭstyŭ, Kŭshyŭpŭ, Parŭskŭrŭ, Harēētŭ, Vishnoo, Katyayŭnŭ, Shŭnkhŭ, Likhitŭ, Ashwŭlayŭnŭ, Pŭrashŭrŭ, Gŭrgŭ, Kast'hoomee, Vishwamitrŭ, Jŭmŭdŭgnee, Poit'hēēnŭsee, Ushira, Prŭjapŭtee, Nareejŭnghŭ, Chŭvŭnŭ, Bhargŭvŭ, Rishyŭshringŭ, Shatyayŭnŭ, Moitrayŭnēēyŭ, Shoonŭ-shéphŭ, Yŭgnŭ-parshwŭ, Karshnajinee, Voijŭvapŭ, Lokakshee, Gargyŭ, Soomŭntoo, Jatookŭrnŭ, Yayanŭ, Vaghrŭ-padŭ, and Vaghrŭ-kŭrnŭ. Of all these the author has given some biographical sketches in the following pages.

These were the most ancient of their philosophers; and the names of some of them are found in the védŭs; others were the founders of their different schools of philosophy, and others the avowed authors of their sacred and civil laws. The latest period to which these accounts can be supposed to reach, is the commencement of the kŭlee yoogŭ; after this a number of celebrated metaphysicians, poets, and philologists appeared at the courts of the Hindoo monarchs, and threw a lustre on the periods in which they lived.

Had not the author been afraid of wearying the patience of his readers, he might have given accounts of many other Hindoo writers, such as Krŭtoo, one of the seven sages, and author of certain formulas used at sacrifices; Yŭmŭ, author of one of the smritees; Pŭrŭshooramŭ, the son of Jŭmŭdŭgnee, author of a work on the use of the bow, and who likewise avenged his father's death by the destruction of the 1,000-armed Ŭrjoonŭ; Vishwŭshrŭva, the father of Koovérŭ, Ravŭnŭ, and other giants, who wrote rules for the periodical ceremonies called vrŭtŭ; Yogee-yagnŭ-vŭlkyŭ, author of a law treatise; Shandilyŭ, Bhŭrŭdwajŭ, Vatsyŭ, and others, authors of certain genealogies, and formulas relating to bramhinical ceremonies Ŭt'hŭrvŭ, and Ŭndhŭ-moonee; Dévŭlŭ, author of a law trea-

tise; Shŭnŭkŭ, Shŭnŭndŭ, and Sŭnatŭnŭ; Asooree, a smritee writer; Voorhoo, author of a piece on the sankhyŭ philosophy; Markŭndéyŭ, a pooranŭ writer; Doorvasa, a most irascible sage, author of a work similar to the smritees, and of an oopŭ-pooranŭ; Ooshŭna; Galŭvŭ, author of remarks on altars for sacrifices, &c.; Moudgŭlya, writer of a work on the different casts, and their duties; Javalee, Jŭnhoo, and Sandēēpŭnee; Ushtavŭkrŭ, the writer of a sŭnghita; Gobhilŭ, author of some aphorisms relative to certain ceremonies in the védŭ; Shŭrŭbhŭngŭ, the writer of precepts on the duties of different classes of men; Bhagooree, a smritee writer, as well as the author of a grammar; Médhŭsŭ, who wrote on Bhŭgŭvŭtēē, as the representative of matter; Richēēkŭ, and Kŭnwŭ; Dwoitŭ, author of a smritee called Dwoitŭ-nirnŭyŭ; Tritŭ, Narayŭnŭ, Savŭrnŭ, Shŭnŭtkoomarŭ, Ghritŭkoushikŭ, Koushikŭ, Ourbŭ, Vrŭdnŭ, Vaghrŭbhōōtee, Jŭrŭtkaroo, Dhoumyŭ, Sootēēkŭ, Doorbŭlŭ, Akhŭndŭlŭ, Nŭrŭ, Mrikŭndoo, Vŭnjoolŭ, Mandŭvyŭ, Ŭrdhŭshira, Oordŭ-padŭ, Ŭmboobhojēē, Voishŭmpayŭnŭ, Dwidŭshŭ, Soubhŭree, and Balikilwŭ.

Most of the Hindoo works on grammar[d] and ethics, as well as their poems, appear more modern than the védŭs, the dŭrshŭnŭs, and smritees. We shall conclude these remarks by noticing, very briefly, the most distinguished of the Hindoo learned men in the lower departments of literature.

Paninee, the celebrated grammarian, might have been placed among the Hindoo sages; but I have not been able to discover the period in which he flourished. The Mŭhéshŭ grammar, now extinct, is almost the only one mentioned as more ancient than Paninee's. Sŭrvvŭ-bŭrmacharyŭ was the author of the Kŭlapŭ, a grammar enlarged by Doorgŭ-sing-

[d] A friend suggests, perhaps grammar may have been coeval with the védŭ, being one of the ŭngŭs, or appendant sciences.

hŭ, and now used in many parts of India. Krŭmŭdéshwŭrŭ wrote the Sŭngkshiptŭ-sarŭ, another well known grammar; and Joomŭrŭ another, distinguished by his name. We might add Vopŭ-dévŭ, the author of the Moogdhŭbodhŭ, and many others, for the Hindoos can boast many very able philologists.

At the head of the Hindoo poets must be placed Valmēēkŭ, the author of the Ramayŭnŭ, written during the life of Ramŭ; and, after him, Vanŭ-bhŭttŭ, the author of the Kadŭmbŭrēē, a celebrated descriptive poem; and Jŭyŭ-dévŭ, who wrote the Gēētŭ-Govindŭ, in praise of Krishnŭ. At the court of Vikrŭmadityŭ, we find many poets: Kalēē-dasŭ, author of the Rŭghoo-vŭngshŭ, of the Koomarŭ-sŭmbhŭvŭ, in praise of Shivŭ, of the Ŭbhignanŭ-shŭkoontŭlŭ, in honour of Dooshmŭntŭ, a king, of the Nŭlodŭyŭ, in praise of king Nŭlŭ, of the Ritoo-sŭngharŭ, on the seasons, of the Vikrŭmorvŭshēē, an amorous poem, and of similar works under the names Malŭvikagnimitrŭ, and Méghŭ-dōōtŭ;[c]--Bhŭvŭ-bhōōtee wrote the Malŭtee-madhŭvŭ, a poem of the same description, and the Vēērŭ-chŭritrŭ, and the Oottŭrŭ-chŭritrŭ, poems in honour of Ramŭ;—Ghŭtŭkŭrpŭrŭ wrote a poem in a most eccentric form, on the rainy season, and challenged all the Hindoo poets to write one of equal merit. Kalēē-dasŭ accepted the challenge, and wrote his Nŭlodŭyŭ;—Soobŭndhoo wrote the Vasŭvŭ-dŭtta, on the amours of a king's son;—Maghŭ, a king, wrote on the destruction of Shishoo-palŭ, &c. —Bharŭvee wrote the Kiratarjoonēēyŭ, on the wars of the Pandŭvŭs;—Shrēēhŭrshŭ wrote the Noishŭdhŭ, on the adventures of Nŭlŭ, a king;—Bhŭrtree-Hŭree wrote the Bhŭttee, on the exploits of Ramŭ, and the Shŭtŭkŭ, one of the best poems in the language;—Mooraree-Mishrŭ wrote the Ŭnŭrghyŭ-raghŭvŭ, in praise of Ramŭ;—Pŭkshŭdhŭrŭ-mishrŭ wrote the Prŭsŭnnŭ-raghŭvŭ, a similar poem;—Bhanoo-

[c] Translated by H. H. Wilson, Esq.

dŭttŭ-mishrŭ wrote the Rŭsŭ-mŭnjŭrēē, an amorous poem; Krishnŭ-mishrŭ wrote the Prŭbodhŭ-chŭndrodŭyŭ, a philosophical poem;—Ŭmŭroo wrote the Ŭmŭrŭ-shŭtŭkŭ, a love song;—Kŭvirajŭ wrote the Raghŭvŭ-panduvēēyŭ, on Ramŭ, Yoodhist'hirŭ, &c.

The Hindoos have had many writers on ethics also: among the most celebrated were Mŭrmmŭt'hŭ-bhŭttŭ, who wrote the Kavyŭ-prŭkashŭ; and Vishwŭ-nat'hŭ-kŭvirajŭ, who wrote the Sahityŭ-dŭrpŭnŭ.

Their astronomical writers have not been few: Sōōryŭ wrote the Sōōryŭ-siddhantŭ; Bhaskŭracharyŭ, the Siddhantŭ-shiromŭnee, and the Lēēlavŭtēē; Vŭnŭmalēē-mishrŭ, the Sarŭ-mŭnjŭrēē; Vŭrahacharyŭ, the Vŭrahŭ-sŭnghita; Govinda-nŭndŭ, the Shooddhee-dēēpika, Pŭdmŭ-navŭ, the Bhōōvŭnu-dēēpŭkŭ; Narayŭnŭ-shŭrma, the Shantikŭ-tŭtwantŭ; Bhŭttotpŭlŭ, the Horashŭt-pŭnchashika; Ramŭ-doivŭgnŭ, the Moohōōrtŭ-chintamŭnee; Vŭshisht'hŭ wrote a sŭnghita known by his own name, and so did Mŭkŭrŭndŭ; Shrēē-pŭtee, the Rŭtnŭ-mala; Shŭtanŭndŭ, the Bhaswŭtēē; Rŭghoonŭndŭnŭ, the Yotishŭ-tŭttwŭ, and Kévŭlŭ-ramŭ, the Gŭnitŭ-rajŭ.

Although the author regrets the want of more ample materials, he is happy that he has been able to give in this volume accounts of *fifty-nine* writers who assisted either in the védŭs, the dŭrshŭnŭs, or the law books.—It is a painful circumstance, that no copious *Biographical Accounts* of men of so high an order amongst the sages of antiquity should be obtainable. How interested do we feel in the early, domestic, and closing histories, as well as in the scholastic disputes, of Socrates, Plato, and the other eminent Greek philosophers; and yet histories of the Indian sages equally interesting might doubtless have been compiled. We are not yet certain that they were not; but as it appears that the Hindoos

never had a civil historian, it is too probable that they never had a philosophical one. If this be the case, these philosophers perished in the forests and groves where they studied and instructed their disciples, without one of these disciples possessing either sentiment, ambition, or gratitude enough to perpetuate the memory of his master.—In this dearth of biographical materials, the author has collected what he was able, but he hopes much more may be published by persons of greater leisure: he is persuaded that more enlarged notices of these sages may be found amidst the immense stores of Hindoo literature, though he fears they will scarcely supply a volume like the first part of Brucker's Historia Critica Philosophiæ.

It is true, the lives of men so secluded from the world could not have supplied many materials for history; but there must have been various interesting occurrences, even in the forests or convents where they resided, and in their occasional intercourse with each other, and with the kings, their patrons, which would have given a peculiar interest to such memoirs: but here, as in their political history, we meet with nothing that can throw light on the periods in which they lived, nor on those learned disputations in which we know they were engaged.[f]

We are however under great obligations to these historians, for pointing out so clearly the subjects which engaged the enquiries of these philosophers—that is, the *divine nature*, the *evidences of truth*, the *origin of things*, the *nature of the different forms of matter*, and the *methods of obtaining re-union to the soul of the world*. It will not escape the recollection of the reader, that these were the very subjects so constantly discussed in the Grecian schools; and he will no doubt be still

[f] These disputes, as described by the pouranic writers, were equally violent with those of the dialectic philosophers, and were maintained by "idle quibbles, jejune reasonings, and imposing sophisms," like those of the Greeks.

more struck with these coincidences, when he has read these Introductory Remarks, and has gone over the notes at the bottom of the succeeding pages. These subjects of enquiry, it must be confessed, lay at the foundation of all that was interesting to them in those dark ages, but by the Hindoo ascetics they were discussed in a manner so metaphysical, that only minds equally abstracted with theirs could be interested in them; and this was very much the case with some of the Greeks, especially on points which related to the divine nature, and the origin of the universe.[g]

A modern writer has given the following concise summary of the Greek philosophy, as taught by its most celebrated sages, and the author here inserts it, to assist his readers in a comparison of the two systems.

" Like Socrates, Plato believed in the unity of the Supreme Being, without beginning or end, but asserted at the same time the eternity of matter. He taught, that the elements being mixed together in chaos, were, by the will of God, separated, reduced into order, and that thus the world was formed; that God infused into matter a portion of his divine spirit, which animates and moves it; and that he committed the care of this world, and the creation of mankind, to beings who are constantly subject to his will. It was further his opinion, that mankind have two souls, of separate and different natures, the one corruptible, the other immortal; that the latter is a portion of the divine spirit, resides in the brain, and is the source of reason; that the former, the mortal soul, is divided into two portions, one of which, residing in the heart, produces passion and desires; the other, between the diaphragm and navel, governs the animal functions of life; that

g "Nature and its origin was the highest object of study of the Pythagorean schools." The author is indebted to Dr. Enfield's Abridgment of Brucker for this and most of the notes in this chapter.

the mortal soul ceases to exist with the life of the body, but that the divine soul, no longer clogged by its union with matter, continues its existence, either in a state of happiness or of punishment. That the souls of the virtuous, of those whose actions are guided by their reason, return after death into the source from whence they flowed; while the souls of those who submitted to the government of the passions, after being for a certain time confined to a place destined for their reception, are sent back to earth, to animate other bodies.

" Aristotle has by some been charged with atheism, but I am at a loss upon what grounds, as a firm belief in the existence of a Supreme Being is clearly asserted by him, and not any where contradicted. He taught, that the universe and motion are eternal, having for ever existed, and being without end; and although this world may have undergone, and be still subject to, convulsions arising from extraordinary causes, yet motion, being regular in its operation, brings back the elements into their proper relative situations, and preserves the whole; that even these convulsions have their source in nature: that the idea of a *chaos,* or the existence of the elements without form or order, is contrary to her laws, which we every where see established, and which, constantly guiding the principle of motion, must from eternity have produced, and to eternity preserve, the present harmony of the world. In every thing, we are able to discover a train of *motive* principles, an uninterrupted chain of causes and effects: and that as nothing can happen without a cause, the word *accident* is an unmeaning expression, employed in speaking of effects, of whose causes we are ignorant. That in following this chain we are led up to the primitive cause, the Supreme Being, the universal soul, who, as the will moves the body, moves the whole system of the universe. Upon these principles, it was natural for him to suppose the souls of mankind to be portions or emanations of the divine spirit, which at death quit the body, and, like a drop of water falling into the ocean, are ab-

sorbed in the divinity. Though he therefore taught the immortality of human souls, yet, as he did not suppose them to exist individually, he consequently denied a future state of rewards and punishments. ' Of all things,' says he, ' the most terrible is death, after which, we have neither to hope for good, nor to dread evil.'

" Zeno, of Cyprus, taught, that throughout nature there are two eternal qualities: the one active, the other passive. That the former is a pure and subtle æther, the divine spirit, and that the latter is in itself entirely inert, until united with the active principle; that the divine spirit, acting upon matter, produced fire, air, water, and earth; or separated the elements from each other; that it cannot, however, be said, that God created the world by a voluntary determination, but by the effect of established principles, which have ever existed and will for ever continue. Yet, as the divine Spirit is the efficient principle, the world could neither have been formed nor preserved without him, all nature being moved and conducted by him, while nothing can move or affect him. Matter may be divided, measured, calculated, and formed into innumerable shapes; but the divine spirit is indivisible, infinite, unchangeable, and omnipresent. He supposed the universe, comprehending matter and space, to be without bounds; but that the world is confined to certain limits, and is suspended in infinite space; that the seeds of things existed in the primitive elements, and that by means of the efficient principle they were brought forward and animated; that mankind come into the world without any innate ideas, the mind being like a smooth surface, upon which the objects of nature are gradually engraven by means of the senses; that the soul of man, being a portion of the universal soul, returns, after death, to its first source, where it will remain until the destruction of the world, a period at which the elements, being once more confounded, will again be restored to their present state of order and harmony."

The reader who shall carefully peruse these remarks, and compare them with the opinions of the Hindoo ascetics, hereafter given, cannot fail of being astonished at the amazing agreement between the schools of Greece and India.

The nature of the *Divine existence*, however deeply examined by the Hindoo sages, appeared to them so incomprehensible, that some of them gave up the subject in despair. Kopilŭ says: 'The most excellent spirit is known only to himself. The nature and existence of God are inscrutable; he has nothing to do with creatures, nor they with him: we know nothing of God but by inference.'[h] The expressions of others on this subject appear to be very little better than the language of despair: Harēētŭ says, 'God and all the inferior deities exist only in the formulas of the védŭ, and have no bodily shape.'[i] Chŭvŭnŭ affirms, 'Sound alone is god.'[k] Joiminee says the same, 'God is simple sound; the power of liberation lies in the sound God, God.'[l] Ashwŭlayŭnŭ declares, 'God is not a being separate from his name.'[m] Damascius, in his book of Principles, says, 'According to certain Egyptian writings, there is one principle of all things, praised under the name of the unknown darkness, and that thrice repeated: which unknown darkness is a description of that supreme deity which is incomprehensible.'[n] 'I am all that hath been, is, and shall be; and my veil no mortal hath ever yet uncovered.'[o]

Indeed three out of the six philosophical sects are charged with undermining the proofs of a separate and intelligent first cause—the Sankhyŭ, the Voishéshikŭ, and the Mēēmangsa; and though the founders, in some instances, write as though they meant to defend the orthodox opinions, it is quite clear, that while they admitted an isolated deity, they asserted that the world was eternal, and that material forms sprang out of an energy in some way confined exclusively to matter. In page

[h] Page 4. [i] Page 35. [k] Page 47. [l] Page 236. [m] Page 39.
[n] Cudworth. [o] Inscription upon the Egyptian temple at Sais.

192, the reader will find not less than nine *atheistical* propositions mentioned and combated, and in pages 252 and 259 five similar propositions. Thus Kopilŭ unblushingly denies to God the creation of the world: he says, 'The universe is the work of nature as possessed of the three qualities: nature is capable of the work of creation, for behold the spider producing the web from its own bowels; see the fall of inanimate bodies, and the production of milk in the udder of the cow'.[p] 'If when you say, that matter is inactive, you mean that it is destitute of motion, you will contradict the védŭ and smritees, for they declare that matter possesses motion [agitation;] therefore when we say, that matter is inert, our meaning must be confined to this idea, that it does not tend to any object, and is free from consciousness of its own existence.'[q] 'Nature is the root or the origin of the universe, since every thing proceeds from it, or is to be traced to it.'[r] 'There is in nature an uncreated seed, from which all beings spring.'[s] 'Nature or chaos is the mother of the universe.'[t] 'Nature is the source of all, and of actions too.'[u]—The Egyptians, it would appear, held the idea that the Supreme Being was something perfectly distinct from the Creator; Jamblicus says, 'According to the Egyptians, before all entities and principles there is one God, who is immoveable, always remaining in the solitariness of his own unity, there being nothing intelligible nor any thing else complicated with him.'[x] Anaximander, Anaximenes and Hippo acknowledged no other substance besides body, and resolved all things into the motions, passions, and affections of it.'[y] And this agrees with the opinions of some of the Hindoo atheists, 'that the body was to be identified with spirit.'—Cudworth describes four forms of atheism as prevailing among the Greeks: 1. 'The Democritic, which derives all things from dead and stupid matter in the way of atoms and figures;—

[p] Page 2. [q] Page 136. [r] Kopilŭ, p. 3. [s] Soomŭntoo, p. 52. [t] Vyaghrŭ-padŭ, p. 53. [u] Pŭtŭnjŭlee, p. 219. [x] Cudworth. [y] Cudworth.

2. the Hylozoic or Stratonical, which attributes to all matter, as such, a certain living and energetic nature; but deprived of all animality, sense, and consciousness:—the Anaximandrian, which with the Democritic fetches all things from dead and stupid matter, but in the way of forms and qualities generable and corruptible; 4. the Stoical atheism, which supposes one plastic and methodical but senseless nature to preside over the whole corporeal universe.'[z]—The same writer remarks, that 'Hesiod and Homer were both suspected by Plato and Aristotle for atheistic theogonists.'—'The greatest defect in the system of Epicurus is, that it attempts to account for all the appearances of nature, even those which respect animated and intelligent beings, upon the simple principles of matter and motion, without introducing the agency of a Supreme Intelligence.'—Strato's opinions were, 'that there is inherent in nature a principle of motion, or force, without intelligence, which is the only cause of the production and dissolution of bodies.'—'What Heraclitus says concerning fate, as an intelligent and rational principle in nature, the cause of motion, and consequently of production and dissolution, must be understood, not of a substance or being distinct from the primary fire, but of the intrinsic power of this first principle, the necessary energy by which all things are produced.'—'The stoical system teaches, that the efficient cause is pure ether, or fire, which comprehends all the vital principles by which individual beings are necessarily produced.'—'Democritus either entirely rejected the nature of deity, or allowed him no share in the creation or government of the world.'—'He admitted no other soul of the world than one similar to that which he allowed to man, a blind force, resulting from the combination of certain subtle atoms, of a round form, which produce fire.'—'Epicurus ascribed every appearance in nature to a fortuitous collision and combination of atoms.'[a]—One sect of Hindoo atheists actually attributed the rise of things to nonentity or vacuum,

[z] Cudworth. [a] Enfield.

thus contradicting Plato and Epicurus, whose axiom was, 'from nothing can nothing proceed.'—Goutŭmŭ very pointedly combats this idea of the world proceeding from nature: 'If it be said, that nature is to be identified with things themselves, then you make the cause and the effect the same; or if you mean that nature is something separate from things, then what have you obtained, for this which you call nature must be competent to the work of creation, &c. and this is what we call God.'

Having thus exhibited the nature and similarity of the Hindoo, Greek and Egyptian systems on this subject, let us next compare the ideas of these different schools relative to the *Divine Nature*.

The Védantēēs speak of God, unconnected with creation, as a being perfectly abstracted, dwelling in a state of profound repose, similar to deep sleep, in which the person has no mental intercourse with the world, p. 185. In a passage already quoted, we find the Egyptians entertained a similar idea, that 'God always remains in the solitariness of his own unity, there being nothing intelligible in him.'[b] Epicurus 'considers the condition of the gods as wholly separate from the world, and enjoying no other felicity than that which arises from inactive tranquility.'[c]

Another idea much inculcated among all the ancient philosophers was, that God was the soul of the world. 'He is the soul of all creatures.'[d] 'Horus Apollo, an Egyptian, affirmed, that God was a spirit that pervaded the whole world, and that nothing at all consisted without God.'[e] Agreeing with this also are these lines of Virgil:

> 'Know first that heaven and earth's compacted frame,
> And flowing waters, and the starry flame,

[b] Cudworth. [c] Enfield. [d] Védŭ-Vasŭ, p. 181. [e] Cudworth.

And both the radiant lights—one common soul
Inspires, and feeds, and animates the whole.'—*Cudworth.*

'Anaxagoras and Plato affirmed that God, passing through, pervaded all things:' 'Epictetus and Antoninus also asserted, that as soon as the soul is released from the body, it returns to the soul of the world.'

Some philosophers taught, that although God pervaded all things, he remained untouched by visible objects: 'Spirit has no intercourse with visible objects: the intercourse is that of intellect.'[f] 'Whether clothed or unclothed, since I resemble the purity of a mirror, of ether, and of simple knowledge, I [spirit] am the same. The errors of the understanding, seen in visible things, are no more in the discoverer or lord, than the faults of things made visible are in the sun.'[g] 'Spirit is distinct both from matter and from the works formed from matter, for spirit is immutable.' 'The vital spirit, through its vicinity to the world as sovereign, influences inanimate things as the loadstone the needle.' 'When the universe falls upon spirit [as a shadow upon a wall], it becomes visible: spirit is said to be empty like space.'[h] The idea which is evidently meant to be inculcated here is, that spirit is the mere manifester, and that it has nothing to do either with the creation or the government of the world. Aristotle taught, that 'God observes nothing; he cares for nothing beyond himself.' —Cudworth says, 'Jamblicus tells us, that the Egyptian hieroglyphic for material and corporeal things, was mud or floating water; but they pictured God as sitting upon the lote tree, above the watery mud, which signifies the transcendant eminency of the deity above matter, and its intellectual empire over the world.'

In direct contradiction to this was the doctrine inculcated principally in the Védantŭ school, that God was matter as well

[f] Pŭtŭnjŭlee, p. 221. [g] Kŭpilŭ, p. 166. [h] Kŭpilŭ, p. 129, 158, 160.

as life: 'Brŭmhŭ is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow, that he was indebted to some other for the clay.'[i] 'We have now made it manifest,' says Cudworth, 'that, according to the ancient Egyptian theology, from which the Greek and European systems were derived, there was one intellectual deity, one mind or wisdom, which, as it produced all things from itself, so does it contain and comprehend the whole, and is itself, in a manner, all things.' Seneca says, 'What is God? He is all that you see; and all that you do not see; and he alone is all things, he containing his own work, not only without, but also within.'[k] 'Chrysippus maintained the world itself to be God, and that God is the power of fate.'

Bearing a near affinity to this idea was another, that the whole material universe is as it were the clothing or body of the deity, while the vital part is the soul. God in this state is called the Viratŭ-poorooshŭ. For a particular description of this universal body and soul, see page 81. Cudworth says, 'The pagans did not worship the several parts of the world as really so many true and proper gods, but only as parts and members of their one supreme God, that great mundane animal, or whole animated world, taken altogether as one thing.' 'Man, according to the stoics, is an image of the world.'[l]

A number of the Hindoo philosophers declared that God was visible. One says, 'God is to be seen by the yogēē.'[m] 'The visible form of God is light.'[n] 'God is not without form, but none of the five elements contribute to his form.'[o] 'God

[i] Védŭ-Vasŭ, page 183. [k] How closely does this agree with the fragment of Orpheus, 'God from all eternity contained within himself the unformed principles of the material world, which consisted of a compound creation, the active power directing the passive.' [l] Enfield. [m] Pŭtŭnjŭlee, page 10. [n] Kŭnadŭ, page 11. [o] Bhrigoo, page 23.

is possessed of form.'[p] Kŭpilŭ objects to this doctrine, 'When the védŭ speaks of spirit as being visible, it merely means, that it is perceived by the understanding only: for the understanding cannot make spirit known; it can only make known its own operations; nor is there any reason why another should make known God: he is made known, and makes himself known,' page 130.

By other sages the Great Spirit and the spirit in man are identified as one: 'I and all other living creatures, like the vacuum, are one.' 'The yogēē worships atmŭ (self), viewing himself equally in all beings, and all equally in himself.'[q] 'Brŭmhŭ and individuated spirit are one.' 'That which, pervading all the members of the body, is the cause of life or motion, is called individuated spirit; and that which, pervading the whole universe, gives life and motion to all, is Brŭmhŭ.'[r] There is no difference between the incarcerated and the perfectly abstracted spirit; the body is mere illusion."[s] 'There is no difference between spirit and the soul.'[t] 'If a person well understands spirit, (he knows himself to be) that spirit.'[u] 'This is the voice of the védŭ and the smritees, Spirit know thyself.'[x] These philosophers maintained also that spirit does not receive the consequences of actions: Kŭpilŭ says, 'spirit receives pleasure and pain as a wall the shadow, but that which enjoys or suffers is the understanding.'

Respecting the unity of God, Kŭpilŭ thus speaks, 'The védŭ and smritees teach us, that spirit is one when we apply to it discriminating wisdom, and many when united to matter.'[y] The Hindoo sages had evidently no idea of a trinity in the one God; and it is unreasonable to expect that so deep

[p] Kŭshyŭpŭ, page 35; Ashwŭlayŭnŭ, page 40; Vishwamitrŭ, page 42; Jŭmŭdŭgnee, page 43; Poit'hēēnŭsee, page 44; Prŭjapŭtee, page 45; Narēējŭnghŭ, page 46; Karshnajinee, page 49; Lokakshee, page 51; Jatookŭrnŭ, page 52. [q] Kŭpilŭ, page 164. [r] Védŭ-Vyasŭ, page 180. [s] Védŭ-Vyasŭ, page 192. [t] Kŭpilŭ, page 4. [u] Kŭpilŭ, page 122. [x] Kŭpilŭ, page 125. [y] Page 147.

a mystery, peculiar to divine revelation, should be discovered by them: the only semblance of this doctrine is found in the three created gods, Brŭmha, Vishnoo and Shivŭ, and to these three gods are assigned the affairs of the whole universe, as comprised in the work of creation, preservation, and destruction. These form the Supreme Government, and all the other gods are the subordinate officers of government, judges, magistrates, constables, &c.

The opinions of all these sages respecting God may be thus summed up:—Kŭpilŭ admits a deity, but declares that he is wholly separate from all terrene affairs; and is in fact 'the unknown God;' that the soul in a state of liberation is God; that nature is the source of every thing.—Pŭtŭnjŭlee maintains exactly the same opinions.—Joiminee acknowledges a God distinct from the soul; that this God is subject to actions, and that, while in this state of subjection, he communicates a power to actions to produce and govern all things.—Védŭ-Vasŭ speaks of God as sometimes perfectly abstracted, and, according to the Egyptian idea, 'remaining in the solitude of his own unity;' and at other periods as uniting to himself matter, in which union he is considered as the animal soul. The energy necessary to the work of creation he considers as distinct from Brŭmhŭ,[z] but dependent upon him.—Goutŭmŭ and Kŭnadŭ speak of God as distinct from the soul; as an almighty Being; creating the universe by his command, using atoms. They consider the soul as separate from the Great Spirit, and as absorbed in it at the period of liberation.—The Satwŭtŭs and the Pouranics speak of God as essentially clothed with body: the former taught, that God, in the energy of joy, gave birth to the world proceeding from himself: that human souls are separate from the divinity.—The Pouranics believe, that Vishnoo, full of the quality of truth, is God; and that he, taking the form of Brŭmha, as possessing

[z] Plato's idea was, that there were two eternal and independent causes of all things, God and matter.

the quality leading to activity, created the world; that he preserves it in his own proper character; and that, assuming the form of Shivŭ, he, possessing the quality of darkness, will destroy all things.—The Joinŭs deny the existence of such a being as God; contend that nature is the source of all things, and that merit and demerit govern the world.—Many Bouddhŭs appear to have denied the divine existence, as well as the existence of human souls, and a future state.

When speaking of God in his abstract state, some of the Hindoo sages could express sublime conceptions though mixed with error: Thus Kŭpilŭ, 'I [spirit] am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure ether, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable.'[a] 'God is a spirit without passions, separated from matter. He is pure wisdom and happiness; everlasting, incomprehensible, and unchangeable. After describing all existences, he is that which is none of these.'[b] 'Spirit *is lovely, and is identified* with love.'[c] Goutŭmŭ's ideas of the divine nature appear to come nearer to divine revelation than those of any other of the Hindoo philosophers: 'God is placable, glorious, the creator, the preserver and the regenerator of all things.' And yet almost with the same breath he speaks in a most confused manner: 'God is capable of unity, of division, of increase, of assigned dimensions: he possesses wisdom, desire, and thought.'[d] Kŭpilŭ, on the other hand, strips God of all attributes: 'Spirit has no qualities. Where the operations of the understanding are wanting, spirit perceives nothing.'[e]

The Hindoo system never recognizes God under the Christian idea of Providence: Kŭpilŭ says, 'When we speak of spirit as the sovereign, we merely mean, that it receives the operations of the understanding, as a mirror receives the shadow.' 'Spirit as the sustainer of the embryo [atomic]

[a] Page 164. [b] Védŭ-Vasŭ, page 13. [c] Kŭpilŭ, page 156. [d] Page 7. [e] Page 154.

world, may be called its supporter.'[f] Pŭtŭnjŭlee says, in the same strain, 'Spirit is not excluded, but is necessary as the manifester, through intellect.' 'Spirit has no intercourse with material objects,' page 221. It is true, indeed, that Védŭ-Vasŭ speaks of Brŭmhŭ as the charioteer, but in this character he himself is subject in his dispensations to the merit or demerit of the governed. Kŭpilŭ plainly maintains, that 'God has nothing to do with creatures, nor they with him.'[g] Epicurus says, 'It is not consistent with our natural notions of the gods, as happy and immortal beings, to suppose that they encumber themselves with the management of the world, or are subject to the cares and passions which must necessarily attend so great a charge. We are therefore to conceive, that the gods have no intercourse with mankind, nor any concern with the affairs of the world.'

On the subject of *Creation*, the Hindoo philosophers were as much at variance as on that of the divine nature:

We have already seen, that by several philosophers matter itself was considered as capable of the work of creation:—Kŭpilŭ, Soomŭntoo, Vagrŭ-Padŭ, and Pŭtŭnjŭlee all maintain this doctrine. Kŭnadŭ appears to maintain the same opinion, when he says, 'in creation two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose.'[h] The Pythagoreans held, that motion is the effect of a power essential to matter, and that no separate cause was required or employed. It was the doctrine of Plato, that there is in matter a necessary but blind and refractory force.

Védŭ-Vasŭ, Vŭshisht'hŭ, and Vrihŭspŭtee believed, that God united to himself matter, and thus formed the world.

[f] Page 145, 148. [g] Page 2. [h] Page 278.

'In this union, says Vŭshisht'hŭ, the quality of darkness prevailed, and hence arose the desire of giving birth to creatures.'[i] These philosophers speak of the power or force which causes the procession and continued progress of things, as residing in this illusion. They thus argue: the yogēē, abstracted from all sublunary objects, perceives no necessity for a thousand things called for in a secular state; but he is happy in himself, and seeks no human intercourse; but should this yogēē fall from this elevation, and become ensnared by worldly attachment, his mind will then become concentrated on these objects of his affections, and he will feel immediate subjection to a thousand wants. This mode of reasoning they apply to God, and thus account for creation: God becomes united to illusion, and he then feels the desire of creation, and forms the world. Thus Védŭ-Vasŭ, 'The mass of illusion forms the inconceivable and unspeakable energy of God, which is the cause of all things. In creation, God united to himself shŭktee, or energy, in which reside the three qualities.'[k] Cicero tells us, 'that the *vis* or force which was in all those things called God, or deified, was really no other than something of God in every thing that is good.'[l] In conformity with these ideas, God is spoken of by the Hindoo sages as the active power, and matter as passive in the work of creation, and hence the terms male (poorooshŭ) and female (prŭkritee) are frequently found in their writings: 'God, when the active and passive powers are united, possesses form.'[m] The supreme cause exists in two parts like the seed of the cicer arectinum, which represent the active and passive powers of nature.'[n] 'In creation the active power directed the passive.'[o] 'According to some writers, the monad [of Pythagoras] denotes the active principle in nature, or God; the duad, the passive principle or matter.'[p] Empedocles says, 'The first principles of nature are of two kinds, active and passive; the active is unity or God, the

[i] Page 21. [k] Pages 184 and 14. [l] Cudworth. [m] Ugŭstyŭ, p. 33.
[n] Vishnoo, p. 36. [o] Ugŭstyŭ, p. 33. [p] Enfield.

passive matter.' Plato seems to express a similar opinion, when he attributes all the evils of the present state to matter; that is, union to matter. The terms *shŭktee*, energy, *ŭvidya*, crude matter, and *prŭkritee*, illusion, all expressive of the properties of matter, are used to signify that from which material things arose; and hence says Védŭ-Vasŭ, 'Illusion is the producing cause of consciousness, of the understanding, of intellect, of the five senses, the five organs, the five kinds of air in the body, of crude matter, and of all other material things.'[q] Here we have the doctrine that matter, &c. were created; and Védŭ-Vasŭ adds, 'The universe was formed from vacuum, air, fire, water, and earth. The first thing created was vacuum.'[r] In direct opposition to this last sentence, Kŭpilŭ says, 'There are some remarks in the védŭ and smritees which lead to a conclusion, that the intellectual part [of the universe] was first created.'[s] 'God,' says Plato, 'produced mind prior in time as well as excellence to the body.'—Goutŭmŭ, not acknowledging the opinions either of Kŭpilŭ or of Védŭ-Vasŭ, says, 'God, being possessed of eight qualities or dispositions existing eternally within himself, manifested himself in a body of light [Védŭ-Vasŭ contends for his uniting to himself darkness or matter], from whence the primary atoms issued.'[t] Kŭpilŭ, on the other hand, maintains, that the world was produced by the twenty-four principles of things as an assisting cause.'[u] Enfield says, that the Persians, the Indians, the Egyptians, and all the celebrated Grecian philosophers, held, that principles were the first of all things.

Goutŭmŭ taught the doctrine of an archetype or pattern from which all things were created: 'The creator next, using the primary atoms, gave existence to the first form or pattern of things, from which, in union with merit and demerit, creation arose.'[x] Kŭpilŭ also says, 'from the elements water, fire,

[q] Page 185. [r] Page 14: Anaximenes taught, that the subtle ether was the first material principle in nature. [s] Page 138. [t] Page 8. [u] Page 143. [x] Page 9.

air, and space, and the primary atoms, combined, a pattern or archetype is formed, from which the visible universe springs.'[y] 'God,' says Plato, 'that he might form a perfect world, followed that eternal pattern,' &c.

Several philosophers taught, that the world was eternal. Hence says Kŭpilŭ, 'This universe is the eternal tree Brŭmhŭ, which sprung from an imperceptible seed [matter].'[z]—Chyvŭnŭ says, 'The world has no creator.'[a] Epicurus says, 'The universe always existed, and will always remain.' 'Aristotle acknowledged no cosmogonia, no temporary production of the world, but concluded it to have been from eternity.'[b] He supposed it absurd, to think, that 'God who is an immoveable nature, and whose essence is act or energy, should have rested or slept from eternity, doing nothing at all; and then, after infinite ages, should have begun to move the matter, or make the world.[c] Pŭnchŭjŭnŭ, a Hindoo sage, entertained more correct ideas, and says, 'To make any thing besides God *eternal*, is to make more than one God.'[d]

There were others who taught that matter, atoms, and the primary elements, were eternal: Vrihŭspŭtee says, 'From ten elements every thing arose, one of which, ŭvidyŭ [matter] was uncreated.'[e] Goutŭmŭ maintains that 'atoms are eternal.'[f] He is followed by Poit'hēēnŭsee, 'the universe is composed of uncreated atoms, incapable of extension.'[g] Kŭnadŭ says, 'Atoms are uncreated, and are of four kinds, from which arose earth, water, light and air.'[h] The idea of the Hindoo philosophers was, that crude matter and the primary elements partake of the three qualities in equal proportions; but matter, or the passive principle, in the stoical system, is destitute of all qualities. 'Matter,' according to Plato, 'is an

[y] Page 3. [z] Page 144. [a] Page 47. [b] Enfield.
[c] Cudworth. [d] Page 52. [e] Page 24. [f] Page 7.
[g] Page 44. [h] Page 278.

eternal and infinite principle.'[i] Democritus says, 'Whatever exists must owe its being to necessary and self existent principles: the principles of all things are two, atoms and vacuum.'[k] Epicurus says, 'These first principles, or simple atoms, are divisible by no force, and therefore must be immutable.'[l]—As though self-contradiction and variety of opinion were to have no bounds, two of these philosophers appear to affirm, that atoms are not eternal: Goutŭmŭ says, 'From God as a body of light the primary atoms issued;'[m] and Védŭ-Vasŭ delivers a similar opinion: 'The primary elements, at creation, were produced in an atomic form.'[n]—

Yet there were some philosophers, whose conceptions of God as the creator were more correct: Pŭtŭnjŭlee says, 'The universe arose from the will or the command of God, who infused into the system a power of perpetual progression;'[o] and Jatookŭrnŭ, another sage, delivers a similar opinion: 'Creation arose out of the will of God, who created a power to produce and direct the universe.'[p] Yet here the christian reader will perceive an essential error in the idea that the power to create was something *derived* from the deity. None of the ancient heathen could divest themselves of the idea, that the creation and government of the universe would be too troublesome to the Divine Being; an idea which contains the grossest reflection on the infinite wisdom, power, and benevolence of God.

Such were the ideas of the Hindoo philosophers relative to the origin of things. Respecting the *world* itself, both as the product of divine wisdom, and as a stage of action, their opinions were equally incorrect:—Vaghrŭkŭrnŭ says, 'The

[i] Enfield. [k] Enfield. [l] Enfield. [m] Page 8. Those philosophers, says Enfield, who held the system of emanation, conceived God to have been eternally the source of matter. [n] Page 14. [o] Page 10. [p] Page 52.

world is false, though God is united to it.'[q] Kŭpilŭ delivers a similar idea: 'That part of the world which is permanent is intellect: all the rest is contemptible, because unsubstantial.' Again, 'This error-formed world is like a bubble on the water: we can never say that it does not exist, nor that it does. It is as unreal as when the thirsty deer mistakes the fog on the meadow for a pool of water.'[r] Visible things were regarded by Plato as fleeting shades. Yet Kŭpilŭ speaks more rationally when he says, 'The world resembles a lodging house; there is no union between it and the occupier:'[s] and Kŭnadŭ thus corrects the folly of these ascetics: 'Visible objects are not to be despised, seeing the most important future effects arise out of them.'[t]

As far as these philosophers were yogēēs, or advocates for the system of abstraction, they necessarily felt but little reverence for *the gods,* since they considered absorption, to which the gods themselves had not attained, as a felicity far greater than all their heavens could supply: hence says Kŭpilŭ, 'Even the residence of Brŭmha is hell, for it is full of the impurity of death: among the inhabitants of that place, those who are more glorious than yourself are miserable, in consequence of their subjection to the three goonŭs; and being constantly terrified with the fear of transmigration, even they seek liberation.'

The Hindoo philosophers never directed their disciples to worship Brŭmhŭ, the one God, except by the forms denominated yogŭ, and in which we find little that can be called worship: their object was not to enlarge the understanding and elevate the passions, but rather to destroy both in their attempts to attain perfect abstraction of mind. So that what Cudworth says, 'Some contend that the supreme God was not at all worshipped by the pagans,' is substantially true respecting the Hindoos.

[q] Page 54. [r] Page 149. [s] Page 167. [t] Page 282.

When these ascetics condescend to notice the gods, they speak of Brŭmha just as Hesiod and others speak of Jupiter, that he is 'the father of the gods, and that to him the creation of all things is to be attributed.'[u] They also give Brŭmha two associates, Vishnoo and Shivŭ, and in the hands of this triumvirate place the work of general creation, preservation, and destruction, thus holding up a most surprizing and unaccountable union between the Hindoos, the Greeks and Romans: 'Maximus Tyrius observes,' says Cudworth, 'that Homer shares the government of the world among the triumvirate of gods, Jupiter, Neptune, and Pluto. The Roman and Samothracian trinity of gods, worshipped altogether in the capitol, were Jupiter, Minerva, and Juno.'

It is inculcated in every part of the Hindoo writings that the gods were created. All the sages, though some of them made matter and even the world eternal, agree with Vrihŭspŭtee, who certainly meant to include the gods, 'God is from everlasting: every thing else has a derived existence.'[x] 'All beings,' says Harēētŭ, 'from Brŭmha to the smallest insect, constantly reap what they have sown in former births.'[y] Cudworth says, 'the heathen poets, though seeming sticklers for polytheism, except one only unmade deity, asserted all the other to be generated, or created gods.'

It might be asked, if Brŭmha, Vishnoo, and Shivŭ preside over human affairs, what work is there assigned to the other gods? Most of the gods, who are not the varied forms of these three, preside over some particular part of creation or of terrene affairs: thus, Kartikéyŭ is the god of war, Lŭkshmēē is the goddess of prosperity, &c. 'Cicero did not suppose,' says Cudworth, 'the supreme God to do all things immediately and by himself, but he assigned some certain parts and provinces to other inferior gods.' 'Amongst the pagans,' adds

[u] Cudworth. [x] Page 24. [y] Page 36.

the same writer, ‘there was nothing without a god: one presided over the rocking of the cradle, another over the sweeping of the house, another over the ears of corn, another over the husk, and another over the knots of straw and grass.’

Exactly the same idea prevailed among the Hindoo philosophers as is attributed to Scævola and Varro, who, says Cudworth, ‘agreed, that the civil theology then established by the Roman laws was only the theology of the vulgar, but not the true; that there was another called the theology of wise men and of truth.’ Still we must remind the reader, that it was not the grossness or absurdity of image worship that offended the Hindoo sages; they aspired to a state of abstraction from earthly things which was beyond the reach of the vulgar, and which they proudly expected would elevate them to a perfect union with the deity, leaving the gods and their worshippers in a state of subjection to death, and to transmigration through every reptile form.

Respecting the state of man in this world the Hindoo philosophers appear to have taught, that all men are born under the influence of the merit or demerit of actions performed in some prior state;[z] and that the preponderance of merit or demerit in these actions regulates the quantity of each of the three qualities (goonŭs) in each individual, viz. of the quality leading to truth and consequent emancipation, of that to activity, and of that to darkness, respectively termed the sŭtwŭ, rŭjŭ, and tŭmŭ goonŭs; which qualities have an overwhelming influence on the actions and effects of the present birth. Kŭpilŭ thus describes these qualities: ‘The quality leading to truth, produces happiness; that giving rise to activity, inclines the person to seek his happiness among the objects of sense; and that

[z] Poit'hēēnŭsee says, ‘Merit and demerit, as well as the universe, are eternal.’ p. 44. Chyvŭnŭ says, ‘The fates of men arise out of works having no beginning.’ p. 47.

leading to darkness produces insensibility. The first quality leads to liberation; the second to temporary happiness in the heavens of the gods, and the last to misery.'[a]

According to this system, therefore, men are not born as candidates for a celestial prize, or as probationers, having life and death set before them, every thing depending on their characters and conduct in the present state; but they are placed under the effects of actions which are said to have had no beginning, and which regulate the qualities or complexion of the character so entirely, as to remind us of what is said of the doctrine of fate according to Zeno and Chrysippus, that 'it implies an eternal and immutable series of causes and effects, to which the deity himself is subject.' On this point, take the following authorities: 'Men are born subject to time, place, merit and demerit.'[b] 'God formed creatures according to the eternal destiny connected with their meritorious or evil conduct.'[c] 'God created every thing in an inseparable connection with the merit and demerit of actions.'[d] God himself is subject in his government to the merit and demerit of works.'[e] 'Some say, that the very body, the senses, and the faculties also, are the fruits of actions.'[f] 'Works of merit or demerit in one birth, naturally give rise to virtue or vice in the next.'[g] 'When the appointed periods of passing through the effects of meritorious and evil actions are expired, the soul will obtain emancipation.'[h] 'Birth is an evil, for with birth all manner of evils are connected.'[i] Seneca says, 'Divine and human affairs are alike borne along in an irresistible current; cause depends upon cause; effects arise in a long succession.'

Respecting the human *body*, the opinions of three distinguished philosophers may suffice: Kŭnadŭ says, 'The body is

[a] Page 4. [b] Goutŭmŭ, page 9. [c] Bhrigoo, page 24.
[d] Dŭkshŭ, page 27. [e] Ushira, page 45. [f] Goutŭmŭ, page 242.
[g] Dévŭlŭ, page 29. [h] Dŭkshŭ, page 28. [i] Goutŭmŭ, page 265.

composed of one element, earth, and that water, light, air, and vacuum are only assistants,' page 280. Kŭpilŭ, respecting the origin of bodies, delivers this opinion : 'In the midst of that universe-surrounding egg,[k] which is ten times larger than the fourteen spheres, by the will of the self-existent was produced the st'hōōlŭ-shŭrēērŭ,'[l] page 142. 'Causing the rare or subtle parts of his own lingŭ-shŭrēērŭ[m] to fall as clothing upon the souls proceeding from himself, God created all animals ;' p. 142. Vŭshisht'hŭ says, 'From the quality leading to truth in space, arose the power of hearing ; from the same in air, arose feeling ; in fire, the sight ; in water, taste ; in matter, smell. From the quality leading to activity united to space, arose speech ; from the same in air, arose the power of the hands ; in light, that of the feet ; in water, that of production ; and in earth, that of expulsion ; and from this quality in the whole of the five elements, arose the power of the five breaths, or air received into or emitted from the body. The five senses, the five organs of action, the five breaths, with the mind and the understanding, form the *embryo* body : a particular combination of these forms the body in its perfect state.'[n] Plato says, 'When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and those forms are produced from which arises the diversified and coherent system of the universe.'

The *soul* was considered by all these philosophers as God. The védantēēs were of opinion, that there existed no distinction between spirit and the soul, while Kŭpilŭ and Pŭtŭnjŭlee maintained, that besides the soul there was no such thing as spirit, preserving a distinction at the same time between the soul as liberated from birth, and as confined in a bodily state.

[k] An orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg.

[l] From st'hōōlŭ, gross, and shŭrēērŭ, body. [m] From lingŭ, atomic.

[n] Page 21.

Those who made a distinction between the soul and spirit, contended that spirit as connected with the body was there in an unmixed and intangible state, as simple light or energy, and not as in any respect polluted by evil actions, the painful consequences of which, in a sense of misery, they contended were confined to the soul; and if in any part of this work an idea should have been given, that the Great Spirit, in an individuated state, enjoys or endures the fruits of actions, except by its confinement to a bodily state, the reader is entreated to substitute, in any such passage, the term soul. By the term jēēvŭ, or soul, the Hindoos understand an uncreated being or power, separate from spirit, the subject or worshipper of spirit, which though individuated, has one source common to all souls. Kŭpilŭ says, 'some maintain the doctrine of the individuality of souls; but this is false, for all souls have the same vitality.'[o] Jēēvŭ signifies life, and the author knows no term by which to identify it, but that of soul in a lower sense. The soul thus, according to some of these sages, is dependent on spirit for all its power, and under spirit regulates all the motions of the body: to the soul is also ascribed all the merit and demerit of actions. The seat of spirit is said to be in the brain, and of the soul in the heart. Strato taught, 'that the seat of the soul was in the middle of the brain.' The soul is also said to be subject, in its powers and actions, to the bodily state in which it is placed.

These philosophers further taught, that mŭnŭ, the *mind*, and booddhee, the *understanding*, were assistants to the soul, and not faculties of the spirit. They considered all living creatures as possessed of souls; the soul of a beast being the same as that in rational creatures, that in beasts being only more confined than that in man. 'All life is Brŭmhŭ,' says Védŭ-Vasŭ. Archelaus of Miletus taught, that animals have souls which differ in their powers according to the structure of the bodies in which they reside. The Hindoo sages distinguished, however, be-

o Page 154.

tween the soul and animal life, the latter of which they spoke of as being mere vital breath. The following opinions on the intellectual part of man are found in the Hindoo writings: 'Mind cannot be the source of life and motion, for if this had been the case, when this power had been pursuing something else, the body would have become inanimate.'[p] 'The understanding, though not the cause of light, in consequence of its nearness to spirit, possesses a degree of radiance superior to every other part of nature.'[q] 'The understanding receives the forms of things, and they are reflected upon spirit. It is through the operations of the understanding that things are perceived.'[r] 'The understanding is without beginning, for as a seed is said to contain the future tree, so the understanding contains the habits produced by fate,'[s] Empedocles maintained, that 'not only man but brute animals are allied to the divinity, for that one spirit which pervades the universe unites all animated beings to itself and to one another. It is therefore unlawful to kill or eat animals which are allied to us in their principle of life.'

Having thus brought man on the stage of action, the Hindoo sages point out three modes of *religion*, the lowest of which relates to the popular ceremonies, and the fruit of which will be a religious mind, and a portion of merit and happiness. If these religious works are splendid, a residence with the gods is promised. The next mode is that of devotion, the blessings promised to which are comprized in a dwelling near God in a future state. But that which these sages most exalted was the pursuit of divine wisdom, either in connection with ceremonies or without them, by discrimination, subjection of the passions, and abstraction of mind. The fruit promised to this abstraction is liberation or absorption. On these subjects we have the following opinions: 'Future happiness is to be ob-

[p] Goutŭmŭ, page 230. [q] Pŭtŭnjŭlee, page 223. [r] Kŭpilŭ, page 151. [s] Kŭpilŭ, page 145.

tained by devotion, assisted by a sight of the image, by touching it, by meditation on its form, worshipping its feet, or in its presence, bowing to it, serving it from affection,' &c.[t] 'Those ceremonies by which the knowledge of the divine nature is obtained, and by which all evil is for ever removed, we call religion.'[u]—'Perform the appointed ceremonies for subduing the passions; listen to discourses on the divine nature, fix the mind unwaveringly on God, purify the body by incantations and other ceremonies, and persuade thyself that thou and the deity are one.'[x] 'The inferior fruit following works is happiness with the gods.'[y] Ashwŭlayŭnŭ and Védŭ-Vasŭ, however, protest against the performance of works for the sake of reward: the former says, 'It is improper to seek for a recompense for works;' and the latter says, 'Works are not to be considered as a bargain.' Other philosophers, and among them Shŭnkŭracharyŭ, are opposed to all works: the latter says, 'Works as wholly excluded, and knowledge alone, realizing every thing as Brŭmhŭ, procures liberation.'[z]—In direct opposition to this, Gŭrgŭ says, 'The man who is animated by an ardent devotion, whatever opinions he embraces, will obtain final emancipation.'[a] Narŭdŭ suggests another way to beatitude: 'Reliance on a religious guide, singing the praises of God, and abstraction, lead to future blessedness.'[b] All these philosophers agreed with Shŭtatŭpŭ, 'That the candidate for future bliss must renounce the indulgence of the passions.'[c]

Although many things are found in the philosophical writings of the Hindoos favourable to the practice of religious ceremonies and to devotion, yet the ancient system, it is evident, strongly recommended abstraction and the practice of those austerities which were intended to annihilate the passions. In this work, wisdom, or rather discrimination, was considered as the most effective agent, united to bodily austerities. On this

[t] Jŭmŭdŭgnee, page 43. [u] Kŭnadŭ, page 270. [x] Ugŭstyŭ, page 33. [y] Védŭ-Vasŭ, page 177. [z] Page 179. [a] Page 41. [b] Page 16. [c] Page 28.

subject Kŭpilŭ thus speaks: 'We call that discriminating wisdom which distinguishes spirit from matter according to their different natures: the immateriality of the one from the materiality of the other, the good of the one from the evil of the other, the value of the one from the worthlessness of the other.' 'Nothing destroys false ideas so much as discrimination.' 'Every one through visible objects knows something of God, but abstract ideas of God none possess, except as discrimination is acquired.' 'Discrimination, seeing it prevents false ideas, is the cause of liberation.'[d] The reader will perceive that this discrimination was to be connected with yogŭ, which is thus described: 'The restraining of the mind, and confining it to internal motions, is called yogŭ.' 'Of the eight parts of yogŭ, the first five serve the purpose of subduing the passions.'[e] 'When the yogēē renounces all assistance from the understanding, and remains without the exercise of thought, he is identified with Brŭmhŭ, and remains as the pure glass when the shadow has left it.'[f] The exalted powers possessed by the yogēē are thus mentioned by Pŭtŭnjulee: 'The yogēē will hear celestial sounds, the songs and conversation of celestial choirs.[g] He will have the perception of their touch in their passage through the air.' 'The yogēē is able to trace the progress of intellect through the senses, and the path of the animal spirit through the nerves. He is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own.'[h] The happy state of stoicism to which he is raised is thus described by Kŭpilŭ: 'To a yogēē, in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one: he is destitute of affections; he neither rejoices in good, nor is offended with evil.'[i] 'A wise man sees so many false things in

[d] Kopilŭ, pages 124, 126, and 152. [e] Pŭtŭnjŭlee, page 209. [f] Védŭ-Vasŭ, page 196. [g] Pythagoras is said to have been permitted to hear the celestial music of the sphere. [h] Page 215. [i] Zeno imagined his wise man void of all passions and emotions, and capable of being happy in the midst of torture.—Plato says, 'Theoretical phi-

those which are called true, so many disgusting things in those which are called pleasant, and so much misery in what is called happiness, that he turns away with disgust.' 'He who in the body has obtained liberation, is of no cast, of no sect, of no order, attends to no duties, adheres to no shastrŭs, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he is glorious as the autumnal sky; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs [of his country] or not, this is his character.'[k] Still Pŭtŭnjŭlee admits the possibility of this abstraction being broken: 'If the gods succeed in exciting desire in the mind of the yogēē, he will be thrown back to all the evils of future transmigrations.'[l]

On the subject of *death*, these philosophers entertained no idea either just or solemn. Shoonŭ-Shéphŭ says, 'Material things undergo no real change; birth and death are only appearances.'[m] Goutŭmŭ says, 'Some affirm, that death is to be identified with the completion of those enjoyments or sufferings which result from accountability for the actions performed in preceding births. Others call the dissolution of the union between the soul and the body, death; and others contend that death is merely the dissolution of the body.'[n] Kŭnadŭ expresses similar ideas in these words: 'Religion and irreligion, at birth, taking the form of the understanding, the body, and the senses, become united to them, and the dissolution of this union is death.'[o]

On *transmigration* these philosophers thus speak: 'The impress of actions [the mark of merit or demerit left on the

losophy produces a contemplative life, in which the mind, occupied on meditations purely intellectual, acquires a resemblance to the divinity.'

[k] Kŭpilŭ, page 169, 170. [l] Page 217. [m] Page 48. [n] Page 241. [o] Page 282.

mind by actions] is to be attributed to illusion. Actions performed under the influence of illusion are followed by eight millions of births.' 'He who at death loses the human form, loses the impressions received in the human state; but when he is born again as a man, all the impressions of humanity are revived.'[p]—'It is the thirst-producing seed of desire that gives birth to creatures.'[q] 'Passion is the chief cause of reproduction.' 'The five sources of misery, that is, ignorance, selfishness, passion, hatred, and fear, which spring from the actions of former births, at the moment of a person's birth become assistants to actions: the existence of pride, passion, or envy, infallibly secures a birth connected with earthly attachment. Men who are moved by attachment, envy, or fear, become that upon which the mind is steadfastly fixed.' The Pythagoreans taught, that 'after the rational mind is freed from the chains of the body, it assumes an ethereal vehicle, and passes into the regions of the dead, where it remains till it is sent back to this world, to be the inhabitant of some other body, brutal or human. These ideas were the foundation of their abstinence from animal food, and of the exclusion of animal sacrifices from their religious ceremonies.' 'The rational soul,' adds Pythagoras, 'is a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state.'

Liberation,[r] or absorption, was thus treated of by the Hindoo sages: 'Emancipation consists in the extinction of all sorrow.'[s] 'Future happiness consists in being absorbed in that God who is a sea of joy.'[t]—'Exemption from future birth can be obtained only by a person's freeing himself from all attachment to sensible objects.' 'Discriminating wisdom produces emancipation.' 'The Vedantŭ teaches, that discriminating wisdom produces absorption into Brŭmhŭ; the Sankhyŭ says,

[p] Pŭtŭnjŭlee, pages 207, 219. [q] Pages 122, 123. [r] 'Souls,' says Plato, 'are sent down into the human body as into a sepulchre or prison.' [s] Goutŭmŭ, page 9. [t] Vŭshisht'hŭ, page 22.

absorption into life.'[u] 'Emancipation is to be obtained by perfect abstraction of mind.'[x]—'Liberation is to be obtained only by divine wisdom, which, however, cannot exist in the mind without wholly extinguishing all consciousness of outward things by meditation on the one Brŭmhŭ. In this manner the soul may obtain emancipation even in a bodily state.'[y]—'By ascending through the states of a student, a secular, and a hermit, a person will obtain absorption.'[z] 'The practice of ceremonies and divine knowledge are both necessary to procure liberation.'[a] 'Absorption will immediately succeed the removal of mistake respecting matter, or the value of material things.'[b] Pythagoras thought, that the soul after successive purgations would return to the eternal source from which it first proceeded.—Chrysippus and Cleanthes taught, that even the gods would at length return to Jupiter, and in him lose their separate existence. Jŭmŭdŭgnee, a Hindoo sage, however, rejects this idea of the extinction of all identity of existence in a future state: 'The idea of losing a distinct existence by absorption, as a drop is lost in the ocean, is abhorrent: it is pleasant to feed on sweetmeats, but no one wishes to be the sweetmeat itself.'[c]

The Hindoo sages were not all agreed respecting the *dissolution* of the *universe*, or in what the Greeks called the periodical revolution of nature, or the Platonic or great year. Kopilŭ and others clearly taught that the world would be dissolved: Kopilŭ says, 'That in which the world will be absorbed is called by some crude matter, by others illusion, and by others atoms.'[d]—Zeno says, 'At this period, all material forms are lost in one chaotic mass; all animated nature is reunited to the deity, and nature again exists in its original form

[u] Kŭpilŭ, page 126. 'It is only,' says Plato, 'by disengaging itself from all animal passions that the soul of man can be prepared to return to its original habitation.' [x] Pŭtŭnjŭlee, page 10. [y] Védŭ-Vasŭ, page 14. [z] Joiminee, page 16. [a] Bhrigoo, page 23. [b] Vrihŭspŭtee, page 25. [c] Page 43. [d] Page 150.

as one whole, consisting of God and matter. From this chaotic state, however, it again emerges, by the energy of the Efficient Principle, and gods and men, and all the forms of regulated nature, are renewed, to be dissolved and renewed in endless succession.' The Egyptians 'conceived that the universe undergoes a periodical conflagration, after which all things are restored to their original form, to pass again through a similar succession of changes.'—Joiminee, on the other hand, maintains, that 'The doctrine of the total dissolution of the universe is not just.'[e] 'The world had no beginning, and will have no end:[f] as long as there are works, there must be birth, and a world like the present as a theatre on which they may be performed, and the effects passed through.'[g] Goutŭmŭ, Dŭkshŭ, and others, taught that some parts of the universe, or of the order of things, were eternal: among these they included space, time, the védŭ, the animal soul, the primary atoms, &c.

Having thus carried this summary through the most distinguished parts of the Hindoo philosophy, the reader may be anxious to know how far these philosophers, thus incessantly contradicting each other, were persuaded of the truth of the doctrines they taught: Goutŭmŭ says, 'Evidence of the truth of things is to be obtained through the senses, by inference, by comparison, and by sensible signs or words.'[h] Joiminee says, 'Truth is capable of the clearest demonstration, without the possibility of mistake,'[i] while Katyayŭnŭ maintains, 'that nothing is certain but existence and non-existence;'[k] and Goutŭmŭ adds, 'God has placed in our nature a disposition to err.'[l] Arcesilaus taught 'that every thing is uncertain to the human understanding.' Protagoras is said to have taught, 'that contradictory arguments may be advanced

[e] Page 15. [f] Dicæarchus maintained that the human race always existed.—Pherecydes was of opinion that Jupiter, duration, and chaos, were eternal. [g] Page 291. [h] Page 6. [i] Page 15. [k] Page 37. [l] Page 243.

upon every subject; that all natural objects are perpetually varying; that the senses convey different reports to different persons, and even to the same person at different times.' The Pyrrhonists maintained, that the inferences which philosophers have drawn from the reports of the senses are doubtful, and that any general comparison drawn from appearances may be overturned by reasonings equally plausible with those by which it is supported.

From all these quotations the reader will perceive such an agreement between the philosophical systems of all the ancients as may well excite the highest astonishment. The Greek and Hindoo sages, it might be supposed, lived in one age and country, imbibing the principles of each other by continual intercourse.

There are many other remarkable coincidences not noticed in these remarks: for instance, the Pythagoreans taught, that after the rational mind is freed from the chains of the body, it assumes an aeriel vehicle: this vehicle the Hindoos call a prétŭ shŭrēērŭ;—Pythagoras thought with the védŭ, that he could cure diseases by incantations;—Epicurus was of opinion that the earth was in form a circular plain, and that a vast ocean surrounded the habitable world;—both the Greek and Hindoo ascetics concealed their ideas respecting the popular opinions and worship; the subjects controverted amongst them were substantially the same;—their modes of discussion were the same; their dress and manners were very similar, of which Diogenes may afford an example: this sage, it is said, wore a coarse cloak, carried a wallet and a staff, and made the porticos and other public places his habitation.

But after all these efforts of the greatest minds, Greek and Hindoo, that ever were sent down to earth, how deplorable that, on subjects so infinitely important to man, the results should have been so painfully uncertain; and how irresistibly

are we brought to the scripture doctrine, that human wisdom is utterly insufficient, without the promised assistance from above, to lead us into the path of truth, especially as it respects the knowledge of the divine nature and will.

The author thinks he cannot conclude this part of the introductory chapter better, than by inserting from Barthelemy, a short but very animated description of the clashing opinions of the Greeks:—

"I one day found in the portico of Jupiter some Athenians "engaged in philosophical discussions. No, sorrowfully ex- "claimed an old disciple of Heraclitus, I can never contem- "plate nature without a secret horror. All living creatures are "only in a state of war or ruin; the inhabitants of the air, the "waters, and the earth, are endowed with force or cunning "only for the purpose of persecution and destruction: I my- "self murder and devour the animal which I have fed with my "own hands, until I shall be devoured in my turn by vile "insects.

"I fix my attention on more pleasing objects, replied a "young follower of Democritus. The flow and ebb of gene- "rations afflicts me no more than the periodical succession of "the waves of the ocean, or of the leaves of trees.[m] What "matters it that such and such individuals appear or disappear? "The earth is a theatre changing its scenery every moment. "Is it not annually clothed with new flowers and new fruits? "The atoms of which I am composed will one day re-unite "after their separation, and I shall revive in another form.[n]

"Alas! said a third, the degree of love or hatred, of joy "or grief, with which we are affected, has but too much influ-

[m] Mimner. ap. Stob. serm. 96. p. 528. Simonid. ap. eund. p. 530.
[n] Plin. Hist. Nat. lib. 7. cap. 55. t. i. p. 411. Bruck. Hist. Philos. t. i. p. 1195.

"ence on our judgments.[o] When sick, I see nothing in nature "but a system of destruction; but when in health, I behold "only a system of reproduction.

"It is in reality both, observed a fourth: when the universe "emerged from chaos, intelligent beings had reason to flatter "themselves that the Supreme Wisdom would deign to unveil "to them the motive of their existence; but this secret he re- "served to himself alone, and, addressing himself to second "causes, pronounced only these two words: Destroy; repro- "duce:[p] words which have for ever fixed the destiny of the "world.

"I know not, resumed the first, whether it be for their diver- "sion, or with a serious design, that the gods have formed "us;[q] but this I know, that it is the greatest of misfortunes "to be born, and the greatest happiness to die.[r] Life, said "Pindar, is but the dream of a shadow:[s] a sublime image, "and which depicts with a single stroke all the inanity of "man. Life, said Socrates, should only be meditation on "death:[t] a singular paradox, to suppose that we are compelled "to live only to learn to die. Man is born, lives, and dies, in "the same instant; and in that instant, so fugitive, what a "complication of sufferings! His entrance into life is pro- "claimed by cries and tears; in infancy and adolescence come "masters to tyrannise over him, and duties which exhaust his "strength;[u] next follows a terrific succession of arduous la- "bours, overwhelming cares, bitter affliction, and conflicts of "every kind; and all this is terminated by an old age which "renders him an object of contempt, and a tomb that consigns

o Aristot. de Rhet. lib. 1. cap. 2. t. ii. p. 515. p Æsop. ap. Stob. serm. 103. p. 564. q Plat. de Leg. lib. 1. t. ii. p. 644. r Sophocl. in Œdip. Colon. v. 1289. Bacchyl. et alii ap. Stob. serm. 96. p. 530 et 531. Cicer. Tuscul. lib. 1. cap. 48. t. ii. p. 273. s Pind. in Pythic. od. 8. v. 136. t Plat. in Phaedon. t. i. p. 64 et 67. Id ap. Colem. Alexand. Stromat. lib. 5. p. 686. u Sophocl. in Œdip. Colon. v. 1290. Axioch. ap. Plat. t. iii. p. 366. Teles. ap. Stob. ap. 535.

" him to oblivion. You have but to study him. His virtues " are only the barter for his vices: if he refrains from one, it is " only to obey the other.[x] If he avails not himself of his expe- " rience, he is a child beginning every day to live: if he makes " use of it, he is an old man who has lived only too long. He " possesses two signal advantages over other animals, foresight " and hope. What has Nature done? She has cruelly impoi- " soned them with fear. What a void in every thing he does! " What varieties and incongruities in all his propensities and " projects! I would ask you, What is man?

" I will tell you, answered a giddy youth who entered at the " moment. Then drawing from under his robe a little figure " of wood or paste-board, of which the limbs might be moved " by certain strings that he stretched and relaxed at pleasure.[y] " These threads, said he, are the passions, which hurry us " sometimes to the one side and sometimes to the other.[z] This " is all I know of the matter; and having so said, he imme- " diately walked away.

" Our life, said a disciple of Plato, is at once a comedy and " tragedy; in the former point of view it can have no other " plot than our folly, nor in the latter any catastrophe but " death; and as it partakes of the nature of both these dramas, " it is interspersed with pleasures and with pains.[a]

" The conversation was perpetually varying. One denied " the existence of motion; another that of the objects by " which we appear surrounded. Every thing external, said " they, is only deceit and falsehood; every thing internal only " error and illusion. Our senses, our passions, and reason, lead " us astray; sciences, or rather idle opinions, force us from the

[x] Plat. in Phædon. t. i. p. 69. [y] Herodot. lib. 2. cap. 48. Lib. de Mund. ap. Aristot. cap. 6. t. i. p. 611. Lucian. de Deâ Syr. cap. 16. t. iii. p. 463. Apul. de Mund. &c. [z] Plat. de Leg. lib. 1. t. ii. p. 644. [a] Plat. in Phileb. t. ii. p. 50.

"repose of ignorance to abandon us to all the torment of uncer-
"tainty; and the pleasures of the mind have contrasts a thou-
"sand times more painful than those of the senses.

"I ventured to speak. Men, said I, are becoming more and "more enlightened. May we not presume that, after exhaust- "ing all their errors, they will at length discover the secret of "those mysteries which occasion them such anxiety?—And do "you know what happens then? answered some one. When "this secret is on the point of being discovered, nature is sud- "denly attacked with some dreadful disease.[b] A deluge or a "conflagration destroys the nations, with all the monuments "of their intelligence and vanity. These fearful calamities "have often desolated our globe. The torch of science has "been more than once extinguished and rekindled. At each "revolution, a few individuals who have escaped by accident "re-unite the thread of generations; and behold a new race of "wretches laboriously employed for a long series of ages in "forming themselves into societies, making laws, inventing arts, "and bringing their discoveries to perfection,[c] till a new catas- "trophe swallows them up likewise in the gulf of oblivion!

"Unable any longer to sustain a conversation to me so ex- "traordinary and novel, I precipitately left the portico, and, "without knowing whither I directed my steps, presently found "myself on the banks of the Ilyssus. My mind was violently "agitated with the most melancholy and afflicting reflections. "Was it to acquire such odious knowledge, then, that I had "quitted my country and relations! And do all the efforts of "human understanding only serve to shew us that we are the "most miserable of beings! But whence happens it that these "beings exist? Whence does it happen that they perish? "What mean those periodical changes which eternally take

b Plat. in Tim. t. iii. p. 22. Aristot. Meteor. lib. 2. cap. 14. t. i. p. 548. Polyb. lib. 6. p. 453. Heraclit. ap. Clem. Alex. lib. 5. p. 711. Not. Potter, ibid. c Aristot. Metaph. lib. 14. cap. 8. t. ii. p. 1003.

"place on the theatre of the world? For whom is this dreadful "spectacle intended? Is it for the gods, who have no need of "it; is it for men, who are its victims? And why am I myself "compelled to act a part on this stage? Why was I drawn "from non-entity without my knowledge, and rendered wretch-"ed without being asked whether I consented to be so? I in-"terrogate the heavens, the earth, and the whole universe. "What answer can they give? They silently execute orders "without any knowledge of their motives. I question the "sages: cruel men! They have answered me. They have "taught me to know myself! They have stripped me of all the "claims I had to my own esteem! Already I am unjust to-"wards the gods, and ere long perhaps I shall be barbarous "towards men!

"To what a height of violence and enthusiasm does a heated "imagination transport us! At a single glance I had run over "all the consequences of these fatal opinions; the slightest ap-"pearances were become to me realities; the most groundless "apprehensions were converted into torments: my ideas, like "frightful phantoms, maintained a conflict in my mind with "the violence of contending waves agitated by the tempest.

"In the midst of this storm of warring passions I had thrown "myself, without perceiving it, at the foot of a plane tree, un-"der which Socrates used sometimes to converse with his dis-"ciples.[d] The recollection of this wise and happy man served "only to increase my anxiety and delirium. I called on him "aloud, and bathed with my tears the spot where he had once "sitten, when I discovered at a distance Phocus, the son of "Phocion, and Ctesippus, the son of Chabrias,[e] accompanied "by some young men of my acquaintance. I had barely time "to recover the use of my senses before they approached, and "obliged me to follow them."

[d] Plat. in Phædr. t. iii. p. 229. [e] Plut. in Phoc. t. i. p. 744 et 750.

The Hindoo at the hour of death finds nothing to support him in the system of philosophy and idolatry in which he has been educated; he is not an ascetic who has spent his days in a forest, and obtained perfect abstraction of mind, and therefore he has no hopes of absorption. He has performed no splendid acts of merit, and therefore cannot look for a situation in the heavens of the gods. He has been the slave of his passions and of the world, and therefore some dreadful place of torment, or transmigration into some brutal form, is his only prospect.—However awful it may be, the author has been surprized to find that the Hindoos at large have no expectation whatever of happiness after death. They imagine that continuance in a state of bodily existence is of itself a certain mark that further transmigrations await them. They say, that while they are united to a body full of wants, they must necessarily sin to meet these wants; that is, worldly anxiety cannot be shaken off, and that therefore it is in vain to think of heaven.

All this load of ceremonies—all these services to spiritual guides and bramhŭns—these constant ablutions—these endless repetitions of the name of God—these pilgrimages—these offerings for the emancipation of the dead—all is come to this: at death the man is only a log of wood which Yŭmŭ is going to throw upon the fire; or he is an ill-fated spark of the ethereal flame become impure by its connection with matter, a connection which it never sought, and separation from which it can never obtain till thoroughly emancipated from all material influence; but in endeavours to do which (and these depending not on its free agency but on the complexion of former actions) no aid from above is promised. So that in the origin of his mortal existence, in its continuance, and in its close, the Hindoo supposes himself to be urged on by a fate not to be changed or resisted; that therefore all repentance, all efforts, are useless;—when the stream turns, it will be proper to row, but never till then. While he retains these ideas, therefore, a Hindoo can never avail himself of the help and consolation held out to

him by divine Revelation. It is of no avail to invite a man, unless his views can be changed, to the use of prayer, who firmly believes that an almost endless succession of transmigrations inevitably await him, and that in these states he must expiate by his own sufferings every atom and tinge of his offences. Such a Hindoo can have no idea that the Almighty is accessible; that he "waits to be gracious;" that "this is the accepted time and the day of salvation;" that "if the wicked forsake his way, the Lord will abundantly pardon;" and that "whosoever shall call on the name of the Lord shall be saved."—O horrid system! O deplorable infatuation! Never was there a people more ardent, more industrious, more persevering in the pursuit of secular schemes. Never was there a people reduced to so fatal an apathy respecting eternal redemption, an apathy brought on by belief in doctrines having for their basis an unchanging necessity, without beginning and without end.

The author would recommend, that a Society should be formed, either in Calcutta or London, for improving our knowledge of the *History*, *Literature*, and *Mythology*, of the Hindoos;—that after collecting sufficient funds, this Society should purchase an estate, and erect a *Pantheon* which should receive the images of the most eminent of the gods, cut in marble—a *Museum* to receive all the curiosities of India, and a *Library* to perpetuate its literature. Suitable rooms for the accommodation of the officers of the society, its committees, and members, would of necessity be added. To such a Society he would venture to recommend, that they should employ individuals in translations from the Sŭngskritŭ, and offer suitable rewards for the best translations of the most important Hindoo works. On some accounts, the metropolis of British India appears to be most eligible for this design, though such an institution might, the author conceives, do the highest honour to the capital of Britain, crowded as it is already with almost every thing great and noble.—The author recommends an Institution of this nature from the fear that no Society now existing, that no individual exertions, will ever meet the object, and that, if (which may Providence prevent), at any future period, amidst the awfully strange events which have begun to rise in such rapid succession, India should be torn from Britain, and fall again under the power of some Asiatic or any other despotism, we should still have the most interesting monuments of her former greatness, and the most splendid trophies of the glory of the British name in India. Another argument urging us to the formation of such a Society is, that the ancient writings and the monu-

ments of the Hindoos are daily becoming more scarce, and more difficult of acquisition: they will soon irrecoverably perish. Should the funds of the Society be ample, literary treasures would pour in daily into the Library, and scarce monuments into the Museum, from all parts of India. And if it were formed in London, how interesting would a visit to such an establishment prove to all England, and to all foreigners visiting it, and how would it heighten the glory of our own country! And if formed in Calcutta, how would persons from all parts of India, European and native, and indeed from all parts of the world, be drawn to it; and how greatly would it attach the Hindoos to a people by whom they were thus honoured. By the employment of an artist or two from England, all the sculptured monuments of India would soon be ours, and thus be carried down to the latest posterity.

A VIEW

OF THE

HISTORY, LITERATURE, AND RELIGION

OF

THE HINDOOS.

PART III.

Literature.

CHAP. I.—SECT. I.

OF THE HINDOO PHILOSOPHERS, AND THEIR OPINIONS.

Swayŭmbhoovŭ, or Mŭnoo.

THIS sage is known in the pooranŭs as the son of Brŭmha, and one of the progenitors of mankind. He is also complimented as the preserver of the védus at the time of the Hindoo deluge, and as having given an abstract of the contents of these books in the work known by his name, and translated by Sir William Jones. It does not appear improbable, that during the life of Mŭnoo, certain works were written, perhaps from tradition, which, after many additions, were called the *védŭ* or *shrootee*, "that which has been heard." Perhaps Mŭnoo bimself, and Ulŭrkŭ and Markŭndéyŭ,[a] are to be considered as the compilers, from tradition, of what then existed of these books; for, we are not to suppose that the védŭs were all compiled at one period.

[a] See page 3, vol. iii.

SECT. II.—*Kŭpilŭ.*

This sage, the grandson of Mŭnoo, was the founder of the Sankhyŭ sect, the author of the original aphorisms to which the sect appeals, and is mentioned in several works as the most eminent of all the ascetics, knowing things past, present, and to come, and, in fact, as able to accomplish whatever he wished.[b] The Shrēē-bhagŭvŭtŭ speaks of him as an incarnation of Vishnoo, and declares, that his appearance on earth was to lead mankind to future happiness, by teaching the doctrines of that school of philosophy of which he was the founder. The Pŭdmŭ pooranŭ says, that his father, Kŭrmŭdŭ, was one of the progenitors of mankind; that his mother, Dévŭ-hootēē, was the daughter of Swayŭmbhoovŭ; that Kŭpilŭ was born at Pooskŭrŭ, and lived at Gŭnga-sagŭrŭ, and that he was of a dark complexion, and wore yellow garments. —*The Kŭpilŭ sŭnghita* is ascribed to his pen.

Kŭpilŭ's opinions appear to approach very near to Bouddhism: he taught, that God exists in a state wholly distinct from the universe, as the water on the leaf of the water-lily; or, to speak more plainly, that his nature and existence are inscrutable; that he has nothing to do with creatures, nor they with him. In some parts of his writings, he denies the divine existence altogether; and, indeed, one of his aphorisms is, "There is no God." He called the universe the work of nature, as being possessed of the three qualities which give rise to divine wisdom, to activity, and to stupidity. He declared, that nature was undefinable, uncreated, destitute of life, and liable to dissolution. In reply to the question, how that which is

[b] He is said to have reduced to ashes the 60,000 sons of king Sagŭrŭ.

destitute of life can give rise to creatures, he referred to the spider's web, spun from its own bowels, to the fall of inanimate bodies, to the production of milk in the udder of the cow, &c. He considered nature as the root or origin of the universe, because every thing proceeded from it, or was to be traced to it; and that beyond it nothing was discoverable. Nature, he said, was indescribable, because none of the senses could comprehend it, and yet, that it was one, under different forms; as time, space, &c. are one, though they have many divisions; that there was in nature a property which he called Greatness, from which arose pride, or consciousness of separate existence, or appropriation;[c] from the latter quality, spring water, fire, air, and space, or the primary atoms: and he described these elements combined as forming a pattern, or archetype, from which the visible universe was formed.[d] Pride, the primary elements, and the eleven organs, he taught, were not essential properties, but modifications of nature.

After defining the powers of the human mind, and the members of the body, he spoke of an undefined power, inherent in the different parts of the human system, and necessary to their effective use, which he called an emanation from nature. He considered man as composed of matter and spirit, and affirmed, that the active power enjoys or suffers, but remains wholly separate from the passive power, as a mere spectator of its operations, or as a

[c] The bramhŭns explain this, as the desire to increase, or to become great, or to possess.

[d] "Intelligible numbers," said Pythagoras, "are those which subsisted in the divine mind before all things, from which every thing hath received its form, and which always remain immutably the same. It is the model, or archetype, after which the world, in all its parts, is framed."

person blind. He compared the passive to a lump of inanimate matter, and yet affirmed that nature was the source of life.

Kŭpilŭ further taught, that we derive our proofs of the truth of facts from the senses, from inference, and from testimony, or revelation;* that we know nothing of God but by inference. He made no distinction between the soul and the animal spirit, but declared, that when the soul became united to matter, it was absorbed in animal cares and pleasures.[e] He said, happiness arises from the quality leading to truth; that the quality giving rise to activity or restlessness, inclines the person to seek his happiness among the objects of sense, and produces sorrow, and from that leading to darkness, insensibility. The first quality led to emancipation; the second, to temporary happiness in the heavens of the gods, and the third, to misery. Exemption from future birth can be obtained only by a person's entirely freeing himself from all attachment to sensible objects.[f] Space, he taught, arose from sound; air, from sound and contact; fire, from sound, contact, and colour; water, from sound, contact,

[e] "Plato appears to have taught, that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture; and consequently, that the human soul, receding farther from the first intelligence, is inferior in perfection to the soul of the world. The relation which the human soul, in its original constitution, bears to matter, Plato appears to have considered as the source of moral evil. Since the soul of the world, by partaking of matter, has within itself the seeds of evil, he inferred, that this must be the case still more with respect to the soul of man."

[f] The Stoics taught, that "the sum of a man's duty with respect to himself, is, to subdue his passions; and that in proportion as we approach towards a state of apathy, we advance towards perfection."

colour, and flavour; earth, from sound, contact, colour, flavour, and odour.

SECT. III.—*Goutŭmŭ.*

This is the founder of the Noiyayikŭ sect. From the Ramayŭnŭ, and the pooranŭs, we learn, that he was born at Himalŭyŭ, about the time of Ramŭ, that is, at the commencement of the tréta yoogŭ; that his father's name was Dēērghŭ-tŭma; that he married Ŭhŭlya, the daughter of Brŭmha, and afterwards cursed her for criminal conversation with Indrŭ, the king of the gods; that his dress was that of a very austere ascetic, and that all his hair had fallen from his body, through age, and exposure to the elements. His son, Shŭtanŭndŭ, was priest to Jŭnŭkŭ, king of Mit'hila, the father of Sēēta. From this account, we see what little reliance can be placed on the pooranŭs: these works assure us, that Goutŭmŭ, though he lived in the second, or silver age, married a daughter of Brŭmha; but they meet the objection arising from this anachronism, by affirming, that all the sages live through the four yoogŭs. According to the same authority, Goutŭmŭ lived as an ascetic, first, at Prŭyagŭ; next in a forest at Mit'hila, and that, after the repudiation of his wife, he retired to mount Himalŭyŭ. His chief disciples were Kanayŭnŭ and Jabalee; to the former of whom is attributed a chapter of the rig védŭ, which goes by his name; and the latter was a student with Goutŭmŭ at the time Ramŭ retired from the court of his father, and became an ascetic; he was sent by Goutŭmŭ to forbid Ramŭ's embracing such a life.

Goutŭmŭ wrote a work called Nayŭ, the aphorisms of which are still preserved, though not much studied.

He also wrote the law treatise which bears his name. He was followed by Vatsyayŭnŭ, who wrote a comment on the Nayŭ. At the close of the dwapŭrŭ yoogŭ, Galŭvŭ wrote a comment on both these writers, and, during the time of the Bouddhŭ kings, Oodŭyŭnacharyŭ is said to have collected into a small treatise what had been before written. After the death of the last writer, Bachŭspŭtee-mishrŭ wrote a comment on the works of his predecessors; and, two or three generations afterwards, Gŭngéshŭ wrote the Tŭttwŭ-chinta-mŭnee, the work which is read now by the pŭndits of this school throughout Bengal. Numerous comments have been written on the work of Gŭngéshŭ, but in Bengal that of Shiromŭnee, the scholar of Vasoo-dévŭ-sarvŭ-bhoumŭ, of Nŭdēēya, is almost exclusively studied.[g] Shiromŭnee also enjoyed the instructions of Pŭkshŭ-dhŭrŭ-mishrŭ, a learned man of Jŭnŭkŭpoorŭ. *The famous Choitŭnyŭ was his fellow student at Nŭdēēya.* Many comments have been written on the work of Shiromŭnee, but those of Jŭgŭdēēshŭ and Gŭdadhŭrŭ are chiefly consulted by students in Bengal.

Goutŭmŭ taught, that God is the Great or Excellent Spirit, whose nature has been defined, in various ways, by the philosophers of the different schools; that evidence of the truth of things is to be obtained by proofs discernible by the senses, by inference, by comparison, and by sensible signs, or words; and these modes of proof he applied to things; the qualities of things; work, or motion; kinds; divisions, or parts; and absence. In *things*,

[g] I ought to mention another comment scarcely less popular, that of Mŭt'hoora-nat'hŭ, one of Shiromŭnee's scholars; and a small compilation by Vishwŭ-nat'hŭ-siddhamŭ, given as the substance, or outlines of the Noiyayikŭ philosophy. This small work has likewise met with a commentator, whose name I have not heard.

he comprised matter,[h] water,[h] light,[h] air, space, time, regions, animal spirit, the Great Spirit, and mind. Under the head *light*, he introduced eleven subdivisions; under that respecting *air*, nine; under *space*, six; under the two next heads, five each; and under the two last, eight. He taught, that God is capable of unity; of separation; of being multiplied; of assigned dimensions; that he is possessed of wisdom, desire, and thought. The capacities and feelings which he ascribed to the animal spirit, were, wisdom, joy, sorrow, desire, envy, anxiety, numerical increase, definition, separation, union, disjunction, vice, and virtue. To the understanding he ascribed the capacity of discerning first and second causes, and the final end of things; the property of unity and numerical increase, definition, separation, union, disjunction, and velocity. Under the head of *qualities*, he included colours; tastes, six; sorts; kinds, two; scents, touch, numbers, measures, distance, union, separation, bulk, wisdom, joy, sorrow, desire, envy, carefulness, heaviness, liquidness, affection, natural order, merit, demerit, sound. By *work* or *motion*, he understood, ascending, descending, desiring, stretching, going. Of *sorts*, he made two divisions, the great and the small. Under the head *divisions*, or *parts*, he made no separate distinctions. Under *absence*, he placed four divisions, as distance, the absence of previous existence, destruction, non-existence. Under the head of wisdom, he made three divisions: certain knowledge, uncertain, and error: these he again subdivided. He likewise taught his disciples, that space, time, region, kind, the human soul, the Great Spirit, and primary atoms, were eternal.[i] He divided sounds into two kinds, that of

[h] Under each of these three heads he made fourteen subdivisions.

[i] "All bodies," says "Epicurus, consist of parts, of which they are composed, and into which they may be resolved; and these parts are either sim-

the voice, and all other sounds; and taught, that significant sounds, as gutturals and palatals, proceed from those parts which receive a stroke in the act of pronunciation. He also described sound in its formation, continuance, and extinction; and declared that all sounds are to be ascribed to air. Respecting colours, he opposed those who maintain, that they are derived from the process through which things of various colours pass, as an earthen pot becomes red in burning, &c. He further taught, that, the primary atoms excepted, all material things were open to the senses; that material things were destroyed in three ways: first, by water, during the night of Brŭmha; secondly, by pestilence, famine, war, and other extraordinary methods; thirdly, when all sentient beings obtain absorption in Brŭmhŭ. In this manner, Goutŭmŭ proceeded through the divisions already mentioned, with their subdivisions, defining the nature of things according to the logical rules he prescribed to himself.

On the subject of creation, Goutŭmŭ taught, that God, being possessed of eight qualities, or dispositions existing eternally within himself, manifested himself as a body of light;[k] and that from hence the primary atoms issued; that the creator next gave existence to Hirŭnyŭ-gŭrbhŭ, the first form or pattern of things, and, having formed

ple principles, or may be resolved into such. These first principles, or simple atoms, are divisible by no force, and therefore must be immutable."

[k] "With respect to God, Pythagoras appears to have taught, that in substance he is similar to light." "According to Zoroaster, the human soul is a particle of divine light, which will return to its source, and partake of its immortality: and matter is the last or most distant emanation from the first source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in this state is the cause of evil; but, being gradually refined, it will at length return to the fountain whence it flowed."

vice and virtue, directed this imagined being to create things agreeably to this model.[1] After this, Hirŭnyŭgŭrbhŭ, in union with these qualities, taking the primary atoms, formed the universe; and Brŭmha uttered the vĕdŭs. According to the divine appointment, men are born subject to time, place, vice and virtue.

He directed the person who wishes for supreme happiness, first, to seek wisdom, by rejecting what is doubtful; by ascertaining what is capable of proof, and what is certain, particularly respecting divine objects; what belongs to the senses; to comparison; to the reason of things; to proofs from the nature of things; to the inseparable nature of things; to that which is not doubtful; to that which contains difficulties; to that which is capable of dispute; to that in the proofs of which there are faults; to make himself master of what is unanswerable; to ascertain the distinctions of things; and to learn how to expose errors. He must then extinguish in himself all sorrow, [the causes of] birth, vice, and false wisdom; he must listen to discourses on God, and fix them indelibly in his mind; and in this manner he will obtain emancipation, consisting in the eternal extinction of all sorrow.

SECT. IV.—*Pŭtŭnjŭlee.*

The Roodrŭ-jamŭlŭ, the Vrihŭnnŭndee-kĕshwŭrŭ, and the Pŭdmŭ-pooranŭ, supply some information respecting

[1] "God, that he might form a perfect world, followed that eternal pattern, which remains immutable." "By ideas, Plato appears to have meant patterns, or archetypes, subsisting by themselves, as real beings, in the Divine Reason, as in their original and eternal region, and issuing thence to give form to sensible things, and to become objects of contemplation and science to rational beings. It is the doctrine of the Timæus, that the Reason of

this sage, to whom the Patŭnjŭlŭ school of philosophy owes its origin, and who wrote a work on the civil and canon law. He is said to have been born in Ilavritŭ-vŭrshŭ, where his father Ŭngira and his mother Sŭtēē resided, and that immediately on his birth he made known things past, present, and future. He married Loloopa, whom he found on the north of Sooméroo, in the hollow of a vŭtŭ tree, and is said to have lived as a mendicant to a great age. Being insulted by the inhabitants of Bhogŭ-bhandarŭ, while engaged in religious austerities, he reduced them to ashes by fire from his mouth.

He taught, that the Divine Spirit and the soul of man were distinct; that the former was free from passion, but not the latter; that God was possessed of form, or was to be seen by the yogēē; that he is placable, glorious, the creator, preserver, and the regenerator of all things; that the universe first arose from his will or command, and that he infused into the system a power of perpetual progression; that the truth of things was discoverable by the senses, by experience, comparison, and revelation; that some material things were unchangeable, and others changeable: and that the latter pass through six changes, as birth, increase, &c.; that every thing arose from five elements, fire, water, &c.; that knowledge is of five sorts, certain, uncertain, &c.; that there are five kinds of men: those who are governed by their passions, the wrathful, the benevolent, the pious, and those who are freed from worldly attachments; that emancipation is to be obtained by yogŭ, that is, by perfect abstraction of mind.[m]

God comprehends exemplars of all things, and that this Reason is one of the primary causes of things." "The exemplar," says Seneca, "is not the efficient cause of nature, but an instrument necessary to the cause."

[m] Pythagoras taught that "in the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the

SECT. V.—*Kŭnadŭ.*

The founder of the Voishéshikŭ school, is to be placed in the same age with Goutŭmŭ. According to the rig védŭ, he was a tall man, with a grey beard, his hair tied round his head like a turban, and his whole body withered with age and religious austerities. His father received the name Védŭ-shira, or, he who carried the védŭ on his head, on account of the great regard he shewed to these works. He lived as an anchorite upon mount Nēēlŭ : his disciple Moodgŭlŭ was a very learned ascetic, whose posterity became so numerous, that even to this day many bramhŭns are known as the descendants of Moodgŭlŭ.[n]

The Pŭdmŭ pooranŭ speaks of him as a most devout ascetic, living on almost invisible particles of grain. When his austere devotions had drawn Vishnoo from heaven, to ask him to solicit some blessing, he informed the god, that he had only one favour to ask, which was, that he might have eyes in his feet, that he might not stumble on the road, but that, even in his pilgrimages, with his eyes closed, he might continue to meditate on Vishnoo.

Kŭnadŭ taught, that the visible form of God was light; that when the desire of creation arose in the divine mind, he first gave existence to water, and then to innumerable

influence of sensible objects, and to disengage it from all corporeal impressions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attained, without a total abstraction from the ordinary affairs of life."

[n] One of these descendants, Mooraree-mishrŭ, who died about two hundred and fifty years ago, is famed as a poet; and to him are attributed a comment on a work of Shavŭrŭ, one of the Mēēmangsa writers; and an epic poem founded on the story of the Ramayŭnŭ.

worlds, floating on the waters like the mundane egg; that in these primeval eggs water was contained, on which lay Vishnoo, and from whose navel issued a lotos, in which Brŭmha was born; that Brŭmha, receiving instructions from God, created the world, first from his mind, and then with the primary atoms; that spirit and animal life were separate subsistences.

In his aphorisms, he first explains the nature of religion; then arranges the component parts of the universe: and lastly, gives a discourse on the divine nature, which he divides into three heads, that God is essentially possessed of wisdom, which, however, does not comprise the whole of his nature, that he is the ever blessed, and in all his works irresistible. Emancipation from matter, he held, was connected with complete deliverance from sorrow.

SECT. VI.—*Védŭ-Vasŭ.*

Of the birth of this wonderful man, who divided the védŭ into distinct parts, wrote the eighteen pooranŭs, the eighteen oopŭ-pooranŭs; the Kulkee pooranŭ, the Mŭha-Bhagŭvŭtŭ, the Dévēē-Bhagŭvŭtŭ, the Ekamrŭ-pooranŭ, the Védantŭ dŭrshŭnŭ, and founded the Védantŭ sect, an account is given by himself in the Mŭhabharŭtŭ: but, being very indelicate, it is suppressed in this edition. Having been born on an island, or rather a sand bank of the river Yŭmoona, he received the name Dwoipayŭnŭ; having resided in a forest of Vŭdŭrees, he was called Vadŭrayŭnŭ, and as he arranged the védŭs, he became known by the name now commonly given him, Védŭ-Vasŭ. It is said, that he was very tall, and of a dark complexion; that he wore a tyger's skin, and that his hair, tied round

his head like a turban, was changed into the colour of gold by the rays of the sun. By his wife Shookēē he had one son, Shookŭ-dévŭ.

It is said, that Védŭ-Vasŭ obtained his knowledge of the védŭs and pooranŭs by the favour of Vishnoo, without study; that he wrote the Shrēē-Bhagŭvŭtŭ from the instructions of Narŭdŭ; that he communicated to Poilŭ, one of his disciples, the knowledge of the rig védŭ, and that Poilŭ published it to the world; that he communicated to Joiminee the samŭ védŭ, to Voishŭmpayŭnŭ, the yŭjoor védŭ, and to Soomŭntoo, a descendant of Ŭngira, the ŭt'hŭrvŭ védŭ; that he taught the pooranŭs, and the Mŭhabharŭtŭ, to Lomŭ-kŭrshŭnŭ, who became the instructor of his own son Sōōtŭ; and that Sōōtŭ read these works to 60,000 sages in the forest Noimisha.

The opinions of this philosopher are to be seen in the works of the Védantŭ sect. He taught, that the best idea we can form of God is that he is light, or glory. At the same time he maintained, that God was a spirit, without passions, separated from matter; that he is pure wisdom and happiness; one without a second, everlasting, incomprehensible, unchangeable; and that, after describing all modes of existence, he is that which is none of these.

He taught, that the universe was formed from vacuum, air, fire, water, and earth; that the world, being destitute of life, was liable to dissolution; that God himself was the sole possessor of life, and that one spirit pervaded the whole animated creation.

When the desire to produce creatures arose in the divine mind, God united to himself what is called shŭktee or energy, in which reside three qualities, leading to divine wisdom, to activity, and to sensuality. The first thing created was vacuum, from which arose wind; from wind, fire; from fire, water, and from water, earth. All these, at their first creation, were produced in an atomic form: dividing each of these into four parts, the creator caused to arise the first forms of things.

He further taught, that deliverance from matter, or return to God, was to be obtained in the following manner: First, the devotee must read the védŭs; must suffer no desire of advantage to mix in his religious services; must renounce every thing forbidden in the shastrŭ; must render himself pure by daily duties, duties for the good of others, atonements, and mental worship; must acquaint himself with the unprofitableness of that which is fleeting, and transitory, and the value of that which is unchangeable; renounce all hope in present or future rewards; govern all his members; and meditate on God in the forms by which he is made known. By the power of these meditations, the soul will leave the body through the basilar suture, and ascend to the heaven of Ugnee; from thence, in succession, to various heavens, till, in the heaven of Vŭroonŭ, obtaining a body called Ativahikŭ,° the devotee will ascend to the heaven of Brŭmha, and, after a hundred years of Brŭmha have expired, and this god is absorbed into the divine nature, the devotee will likewise obtain the same blessedness. This, he affirmed, was the method of obtaining gradual emancipation. Immediate emancipation was to be obtained only by divine

° An ærial body.

wisdom, which wisdom could not exist in the mind without wholly extinguishing all consciousness of outward things, by meditations on the one Brŭmhŭ: that when this was done, the soul would obtain emancipation even in a bodily state.

SECT. IX.—*Joiminee,*

The founder of the Mēēmangsa sect, is described in the Skŭndŭ pooranŭ as a short young man, of a light complexion, wearing the dress of a mendicant, and living at Nēēlŭvŭtŭ-mōōlŭ. He was born at Dwoitŭ-vŭnŭ; his father, Shakŭtayŭnŭ, was author of a Sŭngskritŭ dictionary. His son Kritee wrote certain verses in the Dévēē-Bhagŭvŭtŭ.

Joiminee taught, that God was to be worshipped only in the incantations of the védŭs; that the védŭs were uncreated, and contained in themselves the proofs of their own divinity, the very words of which were unchangeable. His reasonings on the nature of material things were similar to those of Goutŭmŭ; he insisted that truth was capable of the clearest demonstration, without the possibility of mistake. He taught, that creation, preservation, and destruction, were regulated by the merit and demerit of works; but rejected the doctrine of the total destruction of the universe. He maintained, that the images of the gods were not real representations of these beings, but only given to assist the mind of the worshipper; that the mere forms of worship had neither merit nor demerit in them; and that the promises of the shastrŭ to persons who presented so many offerings,

so many prayers, &c. were only given as allurements to duty.

He directed the person who sought final emancipation, to cherish a firm belief in the védŭs, as well as, persuasion of the benefits of religion, and the desire of being engaged in the service of the gods; and then, by entering upon the duties of religion, and, by degrees, ascending through the states of a student, a secular, and a hermit, he should obtain absorption in Brŭmhŭ.

SECT. X.—*Narŭdŭ.*

The Vrihŭn-narŭdēēyŭ and the Pŭdmŭ pooranŭs mention this philosopher, the son of Brŭmha, as having been born in the Pŭdmŭ kŭlpŭ. The Shrēē-Bhagŭvŭtŭ says, that on his appearance in the next, or the Vŭrahŭ kŭlpŭ, he was born of a female slave; that his complexion was a light brown; that he went nearly naked; that he wore the mark of the sect of Vishnoo on his forehead, and had the name of the same deity imprinted on his arm; that he rode on the pedal with which the Hindoos cleanse their rice from the husk, playing on his flute; that he lived in a hermitage near the river Yŭmoona; and had among his disciples the 60,000 bramhŭns mentioned in several pooranŭs as being the size of a person's thumb.

This philosopher taught, that future happiness was to be obtained by reliance on a religious guide; by singing the praises of God;[p] and by yogŭ, or abstraction.

[p] "Next to numbers, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of the passions, and inured to contemplation."

which naturally springs from the influence of this star. The Hindoos believe, that when Shŭnee is in the ninth stellar mansion, the most dreadful evils befall mankind. Hence, when Ramŭ, as an act of prowess, broke the bow of Shivŭ, to obtain Sēēta in marriage, the earth fell in, the waters of the seven seas were united in one; and Pŭrŭshoo-Ramŭ, startled at the noise of the bow, exclaimed: "Ah! some one has placed his hand on the hood of the snake, or has fallen under the ninth of Shŭnee." At present, when a person is obstinate, and will not listen to reason, they say of him, "Well, he has laid his hand on the hood of the snake, (viz. he is embracing his own destruction;) or, he has fallen upon Shŭnee."

In the former edition, the author gave a translation of the Hindoo ALMANACK, which indeed bears a strong resemblance to books of the same description printed in England, having columns for each month, and notices respecting fasts and feasts, the planets, the weather, &c. with predictions almost as marvellous as those of *Francis Moore*. The extent of the preceding translations of the philosophical works prevents the author from giving this almanack again, and as it is superseded by subjects more interesting, he trusts the reader will not be displeased at the omission.—The following is the introduction to the almanack inserted in the former edition: "Salutation to Sōōryŭ. In the present year 1729, Vidya-Shiromŭnee, of Nŭvŭ-dwēēpŭ, a gŭnŭkŭ, bowing at the Lotŭs-formed feet of Shrēē-Krishnŭ, at the command of the most excellent of kings Girēēshŭ-Chŭndrŭ-Rayŭ, the raja of Nŭvŭ-dwēēpŭ, has composed this Pŭnjika,[e] according to the rules laid down in the Jyotish shastrŭ called Sōōryŭ-Siddhantŭ."

[e] The name of an almanack. This copy is comprized in sixteen leaves of paper, about nine inches long and two and a half broad, laid one upon another, with a thread drawn through the middle. The price of each copy among the natives is six or eight anas.

The following specimen may give an idea of the form of the Hindoo Almanack, which is continued in this method of arrangement through every month:

Voishakŭ	36	32
Mŭhavishoovŭ		
Dinŭmanŭ	31	6
Shŭkabda	17	29

Ketoo 4 Chŭndrŭ 4	Rŭvee 1 Shookrŭ 2	Boodhŭ 27
		Virhŭs-pŭtee 22
Mŭngŭlŭ 10	Shŭnee 15	Rahoo 18

31	9.		31	12		31	16		31	20	
Mŭng-vŭkrŭ tyagŭ.						Skŭndŭ. Shŭst'htēē.			Ushokastomēē. Boodhashtŭmēē-vrŭtŭ.		
1	4	4	2	5	5	3	6	6	4	7	7
4	31	29	6	32	25	6	31	19	7	29	14
11	11	18	10	5	53	7	32	55	3	17	1
22	0	1	0	2	2	17	4	3	0		
Shookrŭ 3. 18 Dŭndŭs.			Dŭgdha.						55	6	4
									26		
									Boodhdŭyŭ Prak.		

SECT. XXXVII. *The Medical Shastrŭs.*

Sir William Jones has the following remark in his eleventh discourse before the Asiatic Society: "Physic appears in these regions to have been from time immemorial, as we see it practised at this day by the Hindoos and Mŭsŭlmans, a mere empirical history of diseases and remedies."—The Hindoos, though they may have advanced farther than might have been expected in the science and practice of medicine, certainly come so far short of the comparatively perfect system of modern times, as to justify the remark of the learned President above quoted, It cannot be said that their system is destitute of science, but still the rays shine so feebly, that the student must have been left greatly in the dark, both as it respects the nature of diseases and their proper remedies. The shastrŭs having affirmed, that, in the human body there were certain defined elenents, the student inferred from hence that all diseases were owing to the diminution or increase of some one of these essential ingredients; and, to reduce these elements when superabundant, and increase them when wanting, he had recourse to a series of medicines obtained from certain substances, or from the bark, the wood, the roots, the fruits, or flowers, of different plants or trees, or from a course of regimen supposed to be suited to the circumstances of the patient.

Though the Hindoos may formerly have had some knowledge of chemistry, yet it appears to have been too slight to enable them to distinguish the real properties of different substances; hence their prescriptions were necessarily involved in much uncertainty, instead of being a scientific selection of different ingredients to produce a

thoroughly ascertained effect.[f] Their ignorance of anatomy, and, in consequence, of the true doctrine of the circulation of the blood, &c., necessarily places their different remedies among the ingenious guesses of men very imperfectly acquainted with the business in which they are engaged. What are medicine and surgery without chemistry and anatomy?

Respecting the treatment of fevers, dysentery, and other internal complaints, the Hindoo physicians profess to despise the Europeans:[g] they charge them with destroying their patients by evacuations, and, instead of this treatment, prefer their own practice of starving away the fever,[h] by denying food to the patient, and by adopting the most severe regimen. They confess the superiority of Europeans in surgery, however, in all its branches; and they condescend to borrow what they can from them

[f] The following is an exact copy of a bill drawn up by a Hindoo physician for a patient at Serampore, in the year 1816: the dose is called Somŭnat'-hŭ-rŭsŭ, and contains the following ingredients:

		Rs.	*As.*	*Ps.*
Of gold, the weight of ¼ of a roopee, valued at	-	3	8	0
Of iron, a roopee,	- - - - - - -	1	0	0
Of talk mineral, three roopees,	- - - - - -	0	7	6
Of brimstone and quicksilver, the value of	- - -	0	4	0
Of silver,	- - - - - - - - - - - - - - -	0	8	0
Of precious stones,	- - - - - - - - - - - -	1	2	0
Of brimstone,	- - - - - - - - - - - - - -	0	3	0

[g] In these and other complaints the great body of the people have a strong aversion to the help of a European physician, and many perish through this prejudice.

[h] In strong fevers, the patient is kept fasting for twenty-one days; that is, he eats merely a little parched rice. At the close of this period, if the patient has been able to endure such a merciless abstinence, the strength of the fever is considered as broken. On the point of regimen, the Hindoos exceedingly blame the European practice.

respecting the stopping of bleeding, opening and healing wounds, setting broken limbs, &c. They never bleed a patient.

Inoculation for the small-pox seems to have been known among the Hindoos from time immemorial. The method of introducing the virus is much the same as in Europe, but the incision is made just above the wrist, in the right arm of the male, and the left of the female. Inoculation is performed, in general, in childhood, but sometimes in riper years. Some few die after inoculation, but where the disorder is received naturally, multitudes perish. A few Hindoos do not submit to inoculation, because it has not been customary in their families. At the time of inoculation, and during the progress of the disease, the parents daily employ a bramhŭn to worship Shēētŭla, the goddess who presides over this disease.

If empirics abound in enlightened Europe, what can be expected in such a state of medical knowledge as that of the Hindoos, but that impostors, sporting with the health of mankind, should abound. Not one in a hundred of those who practise physic in Bengal is acquainted with the rules and prescriptions of the shastrŭ, but, possessing the knowledge of a few nostrums merely, they blunder on regardless how many fall victims to their incapacity; and if, in any village, a person who has used their prescriptions happen to recover, though none of the merit belongs to the medicine, their names become famous: the destruction of twenty patients does not entail so much disgrace on a practitioner, as the recovery of one individual raises his fame. Indeed, many a Hindoo is in the case of the woman who "had suffered many things of

z 2

"many physicians, and spent all that she had, and was nothing bettered, but rather grew worse."

The Hindoos, however, do not depend for cures altogether upon medicine. They repeat the names of their gods, worship them, offer the leaves of the toolŭsēē to the image of Vishnoo; repeat many charms, or wear them after they have been written on the bark of a tree, and inclosed in small cases of copper, silver, gold, or some other metal. They also listen to parts of different shastrŭs, or to forms of praise to Doorga or Ramŭ.

The Voidyŭs who are intended by their parents to practise physic, are first taught the Sŭngskritŭ grammar, and after reading two or three elementary books, study the voidyŭ shastrŭs, and then learn the method of preparing and administering medicines.

The Hindoo physician never prescribes to a patient without first receiving his fee, the amount of which is regulated by the ability of the patient: the poorest persons sometimes give as little as two-pence; but one, two, or five roopees, are common gifts among the middling ranks. A rich man pays the doctor's travelling charges, his whole expenses during his stay, and now and then adds presents of 50, 100, or 200 roopees. On his recovery, he dismisses him with presents of cloth, silks, or a palankeen, &c. Some rich men have given elephants, horses, and even estates to their physicians after recovery from dangerous sicknesses. To the poor, the fees of quacks are a heavy burden. Yet it ought to be mentioned to the praise of some few of the Hindoo doctors, that they give advice and medicines to all the poor who come for them.

When the Hindoo doctor goes to see a patient, he takes with him, wrapped up in a cloth, a number of dozes in cloth or paper. He has no use for bottles, every medicine almost being in the state of powder or paste: liquids, when used, are made in the patient's own house.

SECT. XXXVIII.—*Works still extant.*[1]

Nidanŭ, by Madhŭvŭ, on diseases.—Comments on ditto, by Nŭrŭ-singhŭ, Vijŭyŭ-rŭkshitŭ, and Vopŭ-dévŭ.—Chŭkrŭ-dŭttŭ, by a person of this name, on medicines.—Pakavŭlēē, on ditto.—Voidyŭ-jēēvŭnŭ, by a person of this name, on ditto.—Vŭngŭ-sénŭ, a similar work.—Bhavŭ-prŭkashŭ, on diseases and the materia medica.—Chŭrŭkŭ, by a person of this name, on diseases and remedies.—Rŭsŭ-rŭtnŭ-sŭmoochŭyŭ, on mercurial remedies.—Rŭséndrŭ-chintamŭnee, by Toontŭkŭ-nat'hŭ, a similar work.—Rŭsŭ-mŭnjŭrēē, by Shalee-nat'hŭ, ditto.—Rajŭ-nirghŭntŭ, by Kashēē-rajŭ, on the properties of the different articles composing the materia medica.—Goonŭ-rŭtnŭ-mala-koshŭ, by Narayŭnŭ-dasŭ, on the names of ditto—Lolitŭ-rajŭ, on the practice of medicine.—Sharŭngŭ-dhŭrŭ, by a person of this name, a similar work.—Rŭsŭ-rŭtna-vŭlēē, by Bhŭrŭtŭ, ditto.—Prŭyogamritŭ, ditto.—Gooroo-bodhŭkŭ, by Hérŭmbŭ-sénŭ,

[1] The names of sixteen original medical writers are given in the Markŭndéyŭ pooranŭ, viz. Dhŭnwŭntŭree, who wrote the Chikitsa-tŭtwŭ-vignanŭ; Divodasŭ, the Chikitsa-dŭrshŭnŭ; Kashēē-rajŭ, the Chikitsa-koumoodēē; Ushwinēē-koomarŭ, two brothers, physicians to the gods, the Chikitsa-rŭtnŭ-tŭntrŭ and the Brŭmhŭgnŭ; Nŭkoolŭ, the Voidyŭ-sŭrvŭswŭ; Sŭhŭdévŭ, the Vyadhee-sindhoo-vimŭrdŭnŭ; Yŭmŭ, the Gnanarnŭvŭ; Chyŭvŭnŭ, the Jēēvŭ-danŭ; Jŭnŭkŭ, the Voidyŭ-sŭndéhŭ-bhŭnjŭnŭ; Boodhŭ, the Sŭrvvŭ-sarŭ; Javalŭ, the Tŭntrŭ-sarŭ; Javalee, the Védangŭ-sarŭ; Poilŭ, the Nidanŭ; Kŭrŭt'hŭ, the Sŭrvŭdhŭrŭ; and Ugŭstyŭ, the Dwoitŭ-nirnŭyŭ. Of these, six works are said to be still extant.

ditto.—Harēētŭ, by the sage Harēētŭ, ditto.—Paninee, by the sage of this name, ditto.—Rŭsŭ-rŭtnŭ-prŭdēēpŭ, ditto.—Rŭsŭ-koŭmoodēē, ditto. — Chikitsa-koumoodēē, ditto.—Dhŭnwŭntŭree-nirghŭntŭ, by Dhŭnwŭntŭree, on diseases and their remedies.—Voidyŭ-sŭrvŭswŭ, by the same writer, on the preparation and the whole practice of medicine.—Sooshrootŭ, by a sage of this name, on ditto.—Vabhŭtŭ, by a sage of this name, on ditto.—Sarŭ-koumoodēē, by Hŭrishchŭndrŭ-rayŭ, on preparing and administering medicines.—Sarŭ-sŭngrŭhŭ, by the same author, an abridgment, on the practice of medicine.—Mŭdhoo-malŭtēē, and seven other works on mercurial preparations, by seven rishees.—Rŭtna-vŭlēē, by Kŭvee-chŭndrŭ-rayŭ, on diseases, &c.—Sŭndéyŭ-bhŭnjinēē, by Vopŭ-dévŭ, a similar work.—Pŭree-bhasha, by Nara-yŭnŭ-dasŭ, on the mode of preparing medicines.—Narēē-prŭkashŭ, by Shŭnkŭrŭ-sénŭ, on the ascertaining the nature of diseases by the pulse.—Pŭt'hya-pŭt'hyŭ, by Vish-wŭ-Nat'hŭ-sénŭ, on regimen.

Other medical works are read in Bengal; but I have mentioned only these, because they are said to be more generally consulted; and there are many books on medicine written in the colloquial dialects, by sŭnyasēēs[k] and others; but they are despised by the higher classes, and have no claim to notice as works of science.

The subjects treated of in the Voidyŭ shastrŭs are: *The prognostics of diseases*, or the method of obtaining a knowledge of the state of the body from the pulse.—*The causes and nature of diseases*, including their primary and proximate causes. In this part are considered, the changes produced on the body by an excess, or defect,

[k] The sŭnyasēēs (religious mendicants) are the common wandering quacks of the country.

in the proportion, or proper circulation, of air, bile, and rheum. — *The art of healing*, which includes, 1. the materia medica; 2 chymistry and pharmacy; 3. the administering of medicine. The latter includes internal remedies, as well as the application and effects of unguents, lotions, &c. -- *Rules for regimen*, under which head the nature of different kinds of aliment are considered, the effects of sleep, sexual enjoyment, and a variety of other circumstances when connected with a state of sickness.

The work called Nidanŭ gives the names of the following diseases: Jwŭrŭ, or fever.—Ŭtēēsarŭ, dysentery.—Grŭhŭnēē, diarrhœa.—Ŭrshŭ, hæmorrhoids.—Ŭgneemandyŭ, indigestion.—Visōōchika, costiveness.—Krimee, worms, attended with vomiting.—Kamŭla, discoloured urine, and stools the colour of earth.—Pandoo, jaundice.—Rŭktŭ-pittŭ, discharges of blood.—Rajŭ-yŭkshma, pulmonary consumption.—Koshŭ, sore throat and excessive cough.—Hikka, hiccup.—Shwasŭ, asthma.—Swŭrŭ-bhédŭ, noise in the throat.—Ŭrochŭkŭ, want of appetite.—Chŭrddee, vomiting.—Trishna, thirst.—Mōōrcha, fainting.—Mŭdatyŭyŭ, drunkenness.—Dahŭ, burning heat in the extremities.—Oonmadŭ, insanity.— Ŭpŭsmarŭ, hysterics.—Vayoo, gout or rheumatism.—Vatŭrŭktŭ, burning in the body accompanied with eruptions.—Oorŭstumbhŭ, boils on the thighs.—Amŭvatŭ, swelling of the joints.—Shōōlŭ, cholic.—Anahŭ, epistasis.—Oodavŭrttŭ, swelling in the bowels.—Goolmŭ, a substance formed in the belly, accompanied with sickness.—Hridrogŭ, pain in the breast.—Mōōtrŭ-krichrŭ, strangury.—Ŭshmŭrēē, the stone.—Prŭméhŭ, a gleet.—Médŭ, unnatural corpulency. Oodŭrŭ, the dropsy.—Shot'hŭ, inturmescence.—Vriddhee, swelling of the intestines.—Gŭlŭ-gŭndŭ, a goitre.

—Gŭndŭ-mala, ulcers in the throat.—Shlēē-pŭdŭ, simple swelling of the legs.—Vidrŭdhee, an abscess.—Naree-vrŭnŭ, ulcers on the intestines.—Vrŭnŭ-shot'hŭ, ulcers on the body.—Bhŭgŭndŭrŭ, fistula in ano. Oopŭdŭng-shŭ, the venereal disease.—Shōōkŭ-doshŭ, pricking pains in the body, supposed to be the precursor of the leprosy. —Twŭgamŭyŭ, the dry scab.—Shēētŭ-pittŭ, the dry le-prosy.—Oodŭrddhŭ, ring-worm.—Kooshť'hŭ, leprosy.—Ŭmlŭpittŭ, the heart-burn.—Visŭrpŭ, dry eruptions, running in crooked lines over the body.—Visphotŭ, boils. —Mŭsōōrika, the small-pox.—Kshoodrŭ-rogŭ, of which there are two hundred kinds, all denominated trifling diseases.—Nasa-rogŭ, pain in the nose, followed by bleed-ing.—Chŭkshōō-rogŭ, diseases in the eyes.—Shiro-rogŭ, headache.—Strēē-rogŭ, sickness after child-birth.—Valŭ-rogŭ, sicknesses common to children.—Vishŭ-rogŭ, sick-ness after eating any thing deleterious.—The shastrŭs mention eighteen diseases as particularly fatal; but among these the most dangerous in Bengal are Fevers, Jŭkshma,[l] Consumption, Mŭha-vyadhee,[m] Olaoot'ha,[n] Dysentery, Asthma, Small-Pox, Oodŭrēē,[o] Sōōtika.[p]

[l] Cough and spitting of blood; others say, the induration of the spleen.

[m] The Leprosy. Multitudes of these miserable beings may be seen in the public streets, with their legs swelled, their hands and feet full of raw wounds, and their fingers and toes falling off.

[n] Cholera morbus, which generally carries off the patient in a few hours.

[o] Of this there are three sorts: jŭlodŭrēē, viz. the dropsy; mangsodŭ-rēē, a swelling without water; and amodŭrēē, a distention of the bowels through costiveness, which usually ends in a dysentery, and terminates in death.

[p] A disease of women after child-birth, attended with violent evacua-tions.

SECT. XXXIX.—*Translations*

From three Medical works, the Narēē-prŭkashŭ, Nidanŭ, and Nidanŭ-Sŭngrŭhŭ.

First, the physician must ascertain the nature of the disease of his patient; to do which, he must first look at the person sent to call him, and, by his countenance and conversation, endeavour to ascertain whether the patient be likely to survive or not. He must next proceed to the patient; look at him; and enquire into the state of his bowels, digestion, sleep, &c., then feel his pulse, examine his tongue, his evacuations, urine, his nose, head, hands, feet, and navel.—If any physician administer medicine to a patient the first day he is called, before he has ascertained the nature of the disease, he is compared to Yŭmŭ.

Of the Pulse.—This work declares, that the subject of the pulse is a mystery so profound, that the doctors in heaven are but imperfectly acquainted with it; and therefore it can scarcely be expected to be known among men. The writer professes, however, to give something of what the learned have written on this subject. There are five principles in the body, viz. earth, water, light (tézŭ),[q] wind, and ether: these qualities are mixed with the fæces, but if the fæces become bound in the body, sickness ensues. The air in the body called vŭlahŭkŭ exerts a powerful influence in the preservation and destruction of the world, as well as of individual bodies. It exists in five forms,[r] pranŭ, ŭpanŭ, sŭmanŭ, oodanŭ, and vŭyanŭ, which have separate places in the body, and regulate all its motions. The two pulsative arteries in the feet are under the ancle joint; those in the hands are at the roots of the three first fingers; one pulse ex-

q Tézŭ is the most active principle in bodies, as, light or heat in the sun, verdure in plants, energy in man, &c.

r "Air inhaled or emitted several ways, as breath, deglutition, &c."

ists at the root of the throat, and another at the root of the nose. By the pulse in these different places the state of the body may be ascertained. When the physician intends to examine the pulse of a patient, he must rise very early, attend to all the offices of cleansing, washing his mouth, &c., and go fasting: the patient must abstain from food, labour, bathing, and anointing himself with oil, must confine himself to his house, avoid anger, vomiting, cold and heat, and must rise from sleep before the arrival of the physician. All these preliminaries being secured, the physician may properly and successfully examine the pulse; but remissness in these preparatory steps subjects the physician to the greatest reproach. When an increased quantity of bile exists in the body, the pulse is sometimes as quick as the flight of a crow, and at other times resembles the creeping of a toad. When rheum predominates, should the pulse be sometimes very quick, and then very slow, the patient is in great danger; and when the pulse is marked only by irregularity, the case is dangerous.

Of the Origin of Diseases.—First, from fevers arise discharges of blood from the eyes, nose, mouth, &c., which bring on the asthma; and from the asthma arises an enlargement of the spleen. When the latter has acquired great strength in the body, a disease follows called jŭt'hŭrŭ.[s] From the last disease, two others called shot'hŭ and goolmŭ[t] spring. From goolmŭ arises a cough, which ends in what is called kshŭyŭkashŭ, or a consumptive cough. In this way many diseases give rise to others; and the new disease, in some instances, removes the original one.

[s] In this disease the belly swells, and becomes extremely hard, as though a thick hard substance had grown in it.

[t] In the shot'hŭ the extremities swell, as though filled with water; and in the goolmŭ the disease, which is in the belly, deprives the patient of sensibility.

Of the Symptoms of Diseases.—In a fever, the body is dried up, the patient has no desire to open his eyes; he becomes sensible of cold and of great weakness; wishes to sit in the sun; is constantly gaping; the hairs on his body stand erect, and the heart is heavy. These are the symptoms of a fever in which wind in the body is predominant.

In a fever produced by excess of wind, bile, and rheum, the following are the symptoms: the shivering fit is greater or less at different periods: the throat and mouth are very much parched; sometimes light, and other times very heavy sleep succeeds; the body becomes parched and destitute of its natural freshness; the head trembles; and the patient has a constant disposition to gape.

In a fever arising from excess of bile, the following are the symptoms: the pulse of the patient is exceedingly quick but not full; his bowels are much disturbed; his sleep is broken; he vomits; his lips, throat, nose, &c. are parched; he perspires; becomes insensible; he has fits of swooning; his body is consumed with heat and excessive thirst; and his eyes and fæces are red. When wind and bile predominate and produce fever, these are the symptoms: thirst; fits of swooning; wandering of mind; great heat in the body; disturbed sleep; pains in the head; a parching of the throat, lips, &c.; vomiting; great nausea, &c.

In the fever produced by rheum, these are the symptoms: the pulse is very slow; the patient has no inclination to action; the eyes and fæces are white; occasionally the body becomes stiff; the hairs of the body stand erect; heavy sleep succeeds; the patient vomits;

he perspires; is affected with a cough and nausea. At times the body suffers from extreme heat, and at others from cold, as well as from pains in the joints and head; the eyes become red, and are almost constantly closed. To these symptoms succeed, noises in the head; light sleep, frequently broken; swooning or insensibility; cough; difficulty of breathing; nausea; a discoloured tongue; spitting of bile; shaking of the head; constant pain in the breast; offensive fæces; rattling in the throat; red and black rings on the skin; deafness; indigestion, and the belly constantly heavy. If rheum be exceedingly prevalent in the body, and if the fire in the body[u] be extinguished, so that no food can be digested, the case is past remedy. In proportion to the prevalence of rheum, the patient's case is dangerous. If this fever, however, be very strong on the seventh, tenth, or twelfth days from its commencement, the patient will recover. On a seventh, ninth, or eleventh lunar day, if the three causes of fever, viz. wind, bile, and rheum be very prevalent, the patient's case is desperate. While the paroxysms of the fever continue, if the patient complain of a pain at the root of the ear, he is sure to die.

When a fever commences, if it be regular in time and degree for a few days, and then change its time, as, once in the morning and again in the night, the god Shivŭ himself has declared, that the recovery of this person is impossible; there are no medicines to meet such a case.

When a fever is in the animal juices,[x] the body suffers from extreme lassitude, from a disposition to vomit, and

[u] The digestive powers are here to be understood.

[x] The Hindoo anatomists mention seven principles of which bodies are composed, the animal juices, blood, flesh, the serum of flesh, bones, marrow, and seed.

from nausea, and the animal spirits from heavy depression.—When the fever is in the blood, blood is expectorated with the saliva, the body suffers from burning heat; insensibility follows, the patient vomits, raves, and suffers from irritation in the skin, and from thirst.—When the fever is in the flesh, the natural discharges are excessive, the body trembles, the patient suffers from thirst, his temper is irritable, and he endures excessive internal heat, and is very restless. When in the serum of the flesh, violent perspirations, thirst, insensibility, incoherent speech, vomiting, nausea, impatience, and depression of mind, are the symptoms.—When in the bones, the patient has the sensation as though his bones were breaking, he groans, sighs, suffers from excessive purgations, and is very restless.—When in the marrow, the patient appears to himself to be surrounded with darkness, he suffers from hiccup, cough, chilliness, internal heat, he sighs deeply, and feels dissatisfaction with every surrounding object.—When in the seed, the person becomes incapable of conjugal pleasure, and soon dies.

Of the Cure of Diseases.—If a fever arise from an excess of what is called amŭ,[y] the proper medicines for promoting a discharge of this should be administered; for if improper medicines be given so as to confine this within the body, the patient's life will be in great danger. If a person have a small degree of fever, he should have proper medicines, but he must avoid such as are given only in strong fevers, as medicines compounded with poison.

If a fever continue till a late hour in the evening, there is no hope from medicine. The fever which is attended with hiccup, cough, difficulty of breathing, and insensi-

y The mucus which is perceived in the natural discharges in a diarrhœa.

bility, will produce insanity. In a fever in which wind, bile and rheum prevail, and produce pains in the heart, anus, penis, sides, and joints, wherein also the body becomes entirely feeble, the belly swells, and evacuations almost cease, the patient must die. When a patient is afflicted with fever, attended with constant evacuations, thirst, burning heat, insensibility, difficulty of breathing, hiccup, pains in the sides, swooning, &c., the physician may abandon his case as hopeless. If a very aged person have a fever, accompanied with the following concomitants, viz. difficulty of breathing, pain in the breast, and thirst, if he be also very much reduced in body, he cannot recover. If a person in a fever suffer from violent evacuations, and these suddenly cease, a disease called grihinēē will follow, and from this ŭrshŭ,[z] in which, at the time of evacuations, the patient will have excruciating pains, and part of the intestines will descend to the mouth of the anus. The disease called ŭrshŭ may arise from improper food, as well as from inactivity, from much sleep in the day, or from excessive sexual intercourse.

When a person is affected with a small degree of fever, he must take a small quantity of shoont'hēē,[a] dévŭdaroo,[b] dhŭnya,[c] vrihŭtēē,[d] and kŭntŭkarēē,[e] pound them, and boil them in a pound of water till the water is reduced to one fourth; then strain it through a cloth, and put into it a very small quantity of honey. This is one dose. If the fever increase, he must use the following prescriptions: take of kŭntŭkarēē,[f] gooloonchŭ,[g] shoont'hēē,[h]

[z] The piles. [a] Dried ginger. [b] The pine, or fir-tree. [c] Coriander seed. [d] Solanum fructicosum. [e] Solanum jacquini. [f] Solanum jacquini. [g] Menispermum glabrum. [h] Dried ginger.

chirata,[i] and koorŭ,[k] prepared in the way mentioned above.

If a person be afflicted with a fever arising from wind, he must take the bark of the vilwŭ,[l] shona,[m] gambharēē,[n] paroolŭ,[o] and gŭnyarēē,[p] and prepare them as above.

For a bilious fever, the following remedy may be taken: the leaves of the pŭtolŭ,[q] barley, and the bark of the kŭpitht'hŭ,[r] prepared as above. By taking this medicine, the bile, burning heat, and thirst will be removed.

To remove burning heat from the body, take the husks of dhŭnya,[s] and let these soak in water in the open air all night, and in the morning strain them through a cloth, and having added sugar, give the water to the patient.

For a bilious fever, take the stalks of kshétrŭpapŭra,[t] rŭktŭchŭndŭnŭ,[u] vilwŭ,[x] and shoont'hēē,[y] and boil them in a pound of water till it is reduced three-fourths, and then add a little honey. For the same complaint, take the roots of moot'ha,[z] the wood of rŭktŭ-chŭndŭnŭ,[a] the stalks of kshétrŭpapŭra,[b] kŭtkēē,[c] and vilwŭ,[d] the leaves of the pŭtolŭ,[e] and the bark of vilwŭ; boil them in water, and prepare them as above. By this remedy, sickness in the stomach, thirst, and burning heat will be removed. In a fever, by anointing the head with the

[i] Gentiana Chayrayta. [k] Unascertained. [l] Ægle marmelos. [m] Bignonia Indica. [n] Gmelina arborea. [o] Bignonia suave oleus. [p] Premna spinosa. [q] Trichosanthes diœca. [r] Feronia elephantium. [s] Coriander seed. [t] Oldenlandia triflora. [u] Adenanthera pavonina. [x] Ægel marmelos. [y] Dried ginger. [z] Cyperus rotundus. [a] Pterocarpus santalinus. [b] Oldenlandia triflora. [c] Justicia ganderussa. [d] Ægle marmelos. [e] Trichosanthes diœca.

fruit of bhōōmee-koomoora,[f] the husks of the fruit of darimŭ,[g] the wood of lodhŭ,[h] and the bark of kŭpit'ht'hŭ,[i] thirst and burning heat will be removed; as well as by rubbing the juice of the leaves of the koolŭ[k] on the palms of the patient's hands, and on the soles of his feet.

To remove a fever arising from rheum, bruise the leaves of nisinda,[l] and boil them in a pound of water, till three parts have evaporated; and then add the bruised fruits of pippŭlēē.[m]

A cough, difficulty of breathing, fever, thirst, and burning heat, are all removed by the bruised fruits of the kŭt,[n] koorŭ,[o] kankra,[p] and shringēē, and a small quantity of honey.

The hiccup just before death is relieved by giving to the patient the bruised fruits of the pippŭlēē, mixed with honey.

A fever arising from wind and bile is removed by a decoction prepared from shoont'hēē, goolŭnchŭ,[q] moot'ha, chirŭta,[r] kŭntŭkaree,[s] vrihŭtee,[t] shalŭpŭrnēē,[u] chakoolya,[x] gokshoorēē.[y] A fever arising from the same cause, is removed by a decoction prepared from shoont'hēē, dhŭnyakŭ,[z] nimbŭ,[a] pŭdmŭ,[b] and rŭktŭ-chŭndŭnŭ.

[f] Convolvolus paniculatus. [g] Pomegranate. [h] Simplocos racemosa. [i] Feronia elephantium. [k] Zizyphus jujuba. [l] Vitex trifolia. [m] Piper longum. [n] Mimosa Catechu. [o] Simplocos racemosa. [p] Cucumis utilatissimus. [q] Menispermum glabrum. [r] Gentiana chayrayta. [s] Solanum Jacquini. [t] Solanum fruticosum. [u] Hedysarum gangeticum. [x] Hedysarum lagopodiodes. [y] Tribulus lanuginosus. [z] Coriander seed. [a] Melia Azadirachta. [b] Nymphæa nelumbo.

A fever arising from bile and kŭph is removed by drinking the juice of vasŭkŭ[c] leaves, mixed with honey. A fever arising from the same cause, is removed by a decoction prepared from kŭntŭkaree,[d] goolŭnchŭ,[e] vamŭnhatēē,[f] dooralubha,[g] chirŭta,[h] rŭktŭ-chŭndŭnŭ,[i] kŭtkēē,[k] shoont'hēē,[l] Indrŭyŭvŭ,[m] moot'ha,[n] and pŭtolŭ.[o] This decoction removes thirst, burning heat, want of appetite, vomiting, cough, pains in the side, &c. A similar fever is removed by a preparation mixed with honey, composed of goolŭnchŭ, Indrŭyŭvŭ, nimbŭ,[p] pŭtolŭ, kŭtkēē, shoont'hēē, moot'ha, rŭktŭ-chŭndŭnŭ. This remedy removes rheum, burning heat, vomiting, nausea, thirst, pains in the body, &c.

A fever of long continuance is removed by a decoction prepared from shona,[q] paroolŭ,[r] gambharēē,[s] gŭniarēē,[t] vilwŭ,[u] chakoolya,[x] gokshoorēē,[y] vrihŭtēē,[z] kŭntŭkaree, and shalŭpŭrnēē.[a]

In a slight fever, arising from rheum, take a decoction made with the last-mentioned ten things, adding chirŭta, goolŭnchŭ, shoont'hēē, and moot'ha. A fever arising entirely from rheum is removed by a decoction made with the preceding fourteen articles, goolŭnchŭ excepted, adding gŭjŭ-pippŭlee,[b] Indrŭyŭvŭ, dévŭdaroo,[c] dhŭnyakŭ,[d] and dooralŭbha. This is a very efficacious remedy.

[c] Justicia Adhatoda. [d] Solanum Jacquini. [e] Menispermum glabrum. [f] Siphonanthus indica. [g] Hedysarum alhagi. [h] Gentiana chayrayta. [i] Pterocarpus santalinus. [k] Not ascertained. [l] Dried ginger. [m] Wrightea antidysenterica. [n] Cyperus rotundus. [o] Trichosanthes diæca. [p] Melia Azadirachta. [q] Bignonia indica. [r] Bignonia suave olens. [s] Gmelina arborea. [t] Premna spinosa. [u] Ægle Marmelos. [x] Hedysarum lagopodioides. [y] Tribulus lamuginosus. [z] Solanum fruticosum. [a] Hedysarum gangeticum. [b] This, according to some, is a species of pepper, but others call Tetranthera apetala by this name. [c] The fir-tree. [d] Coriander seed.

To remove swellings in the extremities, rub the parts affected with an ointment prepared from the bark of koolŭtthŭ,[e] the fruit of kŭt,[f] shoont'hēē, and the bark of kŭrŭvēē.[g] For the same complaint apply to the swollen members an ointment prepared from tava,[h] gŭniyarēē, shoont'hēē, and dévŭ-daroo.

For a fever of long standing, milk is excellent, but in a recent fever, is very pernicious. For a fever under which the patient has long suffered, a decoction is prepared with kŭntŭkaree[i], goolŭnchŭ,[k] and shoont'hēē,[l] mixed with pippŭlēē[m] and honey. For the same kind of fever, the patient may take a similar dose made with dhatrēē[n] hŭrēētŭkēē,[o] pippŭlēē, shoont'hēē, and gorŭkshŭ,[p] mixed with sugar.

The following account of the method of preparing anointing oils, and different poisons, is taken from the work called Sarŭ-Koumoodēē. These oils are to be prepared from tilŭ[q] in quantities of 32 lbs. 16 lbs. and 8 lbs. They are to be boiled till no froth arise at the top, even after a green leaf has been thrown into the pan. The following ingredients, having been washed and pounded, are to be thrown into the boiling oil by degrees, and boiled several hours, and then taken out of the pan, viz. lodhŭ,[r] the roots of nalookŭ,[s] the wood of bala,[t] and mŭnjisht'ha,[u] the fruit of amŭlŭkēē,[x] hŭrēētŭkēē, and vŭhŭra,[y] the roots of kétokēē,[z] the raw roots

[e] Dolichos bulorus. [f] Mimosa Catechu. [g] Nerium odorum. [h] A sort of lemon. [i] Solanum jacquini. [k] Menispermum glabrum. [l] Dried ginger. [m] Piper longum. [n] Grislea tomentosa. [o] Terminalia citrina. [p] Unascertained. [q] Sesamum orientale. [r] Simplocos recemosa. [s] Unascertained. [t] Unascertained. [u] Rubia Munjista. [x] Phyllanthus emblica. [y] Terminalia belerica. [z] Pandanus odoratissimus.

of hŭridra,[a] and the roots of moot'ha.[b] To these are to be added and boiled till perfectly mixed with the oil, a large quantity of whey, and gum water; also rŭktŭ-chŭndŭnŭ,[c] bala, nŭkhēē,[d] koorŭ,[e] munjisht'ha, joisht'hŭ-mŭdhoo,[f] shoilŭjŭ,[g] pŭdmŭkasht'hŭ,[h] shŭrŭlŭ,[i] dévŭ-daroo,[k] éla,[l] khatasēē,[m] nagéshwŭrŭ,[n] tézŭ-pŭtrŭ,[o] shila-rŭsŭ,[p] mooramangsēē,[q] kakŭlēē,[r] priyŭngoo,[s] moot'ha, hŭridra, daroo-hŭridra,[t] ŭnŭntŭ-mōōlŭ,[u] shyama-lŭta,[x] lŭta-kŭstōōrēē,[y] lŭvŭngŭ,[z] ŭgooroo,[a] koomkoomŭ[b] goo-rŭtwŭkŭ,[c] rénookŭ,[d] and sŭloopha.[e] To give this ointment a fragrant smell, as well as contribute to its virtues, the following ingredients are to be added, viz. éla, chŭn-dŭnŭ,[f] koomkoomŭ, kakoolēē,[g] jŭtamangsēē,[h] shŭt'hēē,[i] tézŭ-pŭtrŭ, shŭrŭlŭ, shila-ŭrsŭ, kŭrpōōrŭ,[k] mrigŭna-bhee,[l] lŭvŭngŭ, nŭkhēē, mét'hēē,[m] ŭgooroo, ékangŭ.[n] These oils are called chŭndŭnadee.

The following is the method of making a medical oil called Vishnoo-toilŭ which is esteemed of great use in diseases caused by the prevalence of wind in the system. First, the oil (32, 24, 16, or 8 lbs.) must be boiled as before; then the ten ingredients before-mentioned, being washed and pounded, must be thrown in, boiled for six hours, and then strained; after which a quantity of goat's milk, and the juice of the shŭtŭ-mōōlēē[o] must be placed

[a] Curcuma longa. [b] Cyperus rotundus. [c] Pterocarpus santalinus. [d] Unascertained, but appears to be a dried shell fish. [e] Unascertained. [f] Liquorice. [g] Naphtha. [h] Unascertained. [i] Unascertained. [k] The fir tree. [l] Alpinia Cardamomum. [m] Unascertained. [n] Mesua ferrea. [o] Laurus cassia. [p] Naphtha. [q] Spikenard. [r] Unascertained. [s] Unascertained. [t] Yellow sanders. [u] Periploca indica. [x] Unascertained. [y] Unascertained. [z] Cloves. [a] Amyris agallochum. [b] Saffron? [c] Unascertained. [d] Unascertained. [e] Anethum Sowa. [f] Santalum album. [g] Unascertained. [h] Valeriana jatamansa. [i] Unascertained. [k] Camphor. [l] Musk. [m] Trigonella Fœnum Grecum. [n] Unascertained. [o] Asparagus racemosus.

in the pan, and the whole boiled again for several days, till it has the appearance of oil. After this, the following ingredients, having been previously washed and pounded, must be added: moot'ha,[p] ŭshwŭ-gŭndha,[q] jēērŭkŭ,[r] jēērishivŭkŭ,[s] shŭt'hēē,[t] kakŭlēē,[u] kshēērŭkakŭlēē,[x] jēēvŭntēē,[y] joisht'hēē-mŭdhoo,[z] mŭhooree,[a] dévŭ-daroo,[b] pŭdmŭ-kasht'hŭ,[c] shoilŭjŭ,[d] soindhŭvŭ,[e] jŭtamangsēē,[f] éla,[g] goorŭtwŭkŭ,[h] koorŭ,[i] rŭktŭ-chŭndŭnŭ,[k] mŭnjisht'ha,[l] mrigŭnabhee,[m] chŭndŭnŭ,[n] koomkoomŭ,[o] shalŭpŭrnēē,[p] koonhooroo,[q] gétala,[r] and nŭkhēē. To render the oil fragrant, the ingredients before-mentioned must be added and boiled. The boiling will occupy fifteen or twenty days.

Another oil, called gooroochyadee, is prepared with the same ingredients as those already mentioned, but instead of goat's, cow's milk is used; and instead of the articles which succeed the milk in the former prescription, the following are to be used, viz. ŭshwŭgŭndha, bhōōmikooshmandŭ,[s] kakoolēē, kshēērŭkakoolēē, rŭktŭchŭndŭnŭ, shŭtŭmōōlēē, gorŭkshŭ,[t] chakoolya,[u] gokshoorŭkŭ,[x] kŭntŭkaree,[y] vrihŭtēē,[z] virŭngŭ,[a] amŭlŭkēē,[b] hŭrēētŭkēē,[c] vŭhŭra,[d] rasna,[e] ŭnŭntŭmōōlŭ,[f] jēēvŭntēē,[g]

[p] Cyperus rotundus. [q] Physalis flexuosa. [r] Anise seed. [s] Unascertained. [t] Unascertained. [u] Unascertained. [x] Unascertained. [y] Celtis orientalis. [z] Liquorice. [a] An aromatic seed. [b] Fir. [c] Unascertained. [d] Apparently a sort of moss. [e] Rocksalt. [f] Valeriana jatamansa. [g] Alpinia cardamum. [h] A sort of bark. [i] Unascertained. [k] Pterocarpus santalinus. [l] Rubia Munjista. [m] Musk. [n] Santalum album. [o] Saffron? [p] Hedysarum gangeticum. [q] Frankincense. [r] Unascertained. [s] Convolvulus paniculatus. [t] Unascertained. [u] Hedysarum lagopodisides. [x] Tribulus lanuginosus. [y] Solanum jacquini. [z] Solanum fruticosum. [a] Unascertained. [b] Phyllanthus emblica. [c] Terminalia citrina. [d] Terminalia belerica. [e] Unascertained. [f] Hemisdemus indicus. [g] Celtis orientalis.

pippŭlēē-mōōlŭ,[h] shoont'hēē,[i] pippŭlēē,[k] mŭrichŭ,[l] somŭ-rajŭ,[m] bhékŭpŭrnēē,[n] rakhalŭ-shŭsa,[o] gétala, mŭnjisht'ha, chŭndŭnŭ, hŭridra,[p] sŭloopha,[q] and sŭptŭchŭda.[r] This oil is used for removing diseases originating in excess of bile.

A medicine prepared with the poison of the krishnŭ[s] is thus described: Having seized one of these snakes and extracted the poison to the amount of half a tola, mix and boil it in forty pounds of milk, and a quantity of curds; and let it remain thus for two days, after which it must be churned into butter. Next, boiling the butter, mix with it nutmegs, mace, cloves, and the roots of several trees; after they have been well boiled together, pound the whole very small, mix it with water, and make it up into pills as small as mustard-seeds. When a person is apparently in dying circumstances, this medicine is administered, mixed in cocoa-nut water: first, the patient must take a single pill, and if there be no apparent relief, a second may be given. Another medicine of the same kind is thus prepared; the snake is to be seized, and a string tied round its neck till the mouth opens, after which some nutmegs, cloves, mace, and other spices must be thrown into its mouth; which is then to be closed again, and the snake placed in an earthen pan, and covered up closely. The pan is next to be placed upon the fire, and kept there till the poison is completely absorbed in the spices, which are then to be taken out of the mouth and dried; and, after an experiment of their efficacy on some animal, are to be pounded, and given to the patient as snuff, or in small pills.

[h] The roots of piper longum. [i] Dried ginger. [k] Piper longum. [l] Black pepper. [m] Serratula anthelmintica. [n] Bignonia indica. [o] Unascertained. [p] Turmeric. [q] Anethum Sowa. [r] Echites scholaris. [s] The cobra-capella.

Another way of preparing poison as medicine, is by extracting it from the mouth of the snake, and mixing it with milk; which is next boiled and made into butter, with which the juice of certain roots is mixed.

These poisons are administered when all other remedies fail, and when there is but little hope of recovery: the most extraordinary cures are said to have been performed by them, even after persons have been partly immersed in the Ganges, under the idea that all hope of life was gone. The medicine is said to throw the patient into a state of insensibility, and immersion in the water, it is supposed, assists the operation of the poison.

SECT. XXXIX.—*Of the works on Theogony, and on General History (the Pooranŭs).*[t]

The eighteen different works known by the name of pooranŭs are attributed to Védŭ-Vyasŭ, and the same number of oopŭ-pooranŭs are ascribed to other sages. The names of the pooranŭs are—The Brŭmhŭ, Pŭdmŭ, Vishnoo, Shivŭ, Bhŭvishyŭ, Narŭdēēyŭ, Markŭndéyŭ, Atréyŭ, Brŭmhŭ-voivŭrttŭ, Lingŭ, Vŭrahŭ, Skŭndŭ, Vamŭnŭ, Koōrmŭ, Mŭtsyŭ, Gŭroorŭ, Vayoo, and the Bhagŭvŭtŭ. The names of the oopŭ-pooranŭs are—The Shŭnŭtkoomaroktŭ, Nŭrŭsinghŭ, Bhŭvŭ, Shivŭ, Doorvasŭsoktŭ, Narŭdēēyŭ, Kŭpilŭ, Vamŭnŭ, Ooshŭnŭsoktŭ, Brŭmhandŭ, Vŭroonŭ, Kalika, Mŭhéshwŭrŭ, Shamvŭ, Sourŭ, Pŭrashŭroktŭ, Murēēchŭ, and the Bhargŭvŭ. The names of a number of other pooranŭs are current; among which are the Kŭlkee, which treats of the tenth incarnation, yet to come; the Ekamrŭ, which contains an account of the holy place Bhoovŭnéshwŭrŭ;

[t] That which is old.

the Mŭha-Bhagŭvŭtŭ, in which it is asserted, that the incarnations are all different appearances of Bhŭgŭvŭtēē (Doorga); Dévēē-Bhagŭvŭtŭ,—some persons contend, that this is the original Shrēē-Bhagŭvŭtŭ; the Atmŭ, in which is discussed the nature of spirit and matter, with other particulars. Those who study the pooranŭs are called pouranikŭs.

These pooranŭs and oopŭ-pooranŭs contain, among many other things, the following subjects, viz. An account of the creation; the name of the creator; the period of the creation; the names of the preserver and of the destroyer; description of the first creation; the period destined for the continuance of the world; the nature of a partial as well as of a total dissolution of things; the unity of God; his spirituality; divine worship by yogŭ; the names of the different yogŭs, and the forms of these ceremonies; the beatitude of the yogēē; the incarnations of the gods; some inferior and other incarnations of the whole deity; objects of these incarnations; the places in which they took place; accounts of various sacrifices, as the ŭshwŭmédhŭ, nŭrŭ-médhŭ, go-médhŭ, &c; the names of the kings who offered these sacrifices; enquiry whether private individuals offered them or not; whether the flesh of these sacrificed horses, men, and cows, was eaten or not; how many of these animals were slain at one sacrifice; whether those who ate the flesh of these sacrifices were guilty of an error or not; whether these animals were male or female, the merit of these sacrifices; in what yoogŭ they were offered; whether they can be offered in the kŭlee yoogŭ or not; whether, if they cannot be offered in the kŭlee yoogŭ, other meritorious works may be performed in their stead; the mode of performing these works of merit; whether these works were commanded

before the kŭlee yoogŭ or not; the presentation of a person's whole property in gifts to the gods; the reward of such gifts; the person who offered these splendid gifts; the yoogŭ in which they were presented; the quantity of religion and irreligion in each yoogŭ; the names of the kings who reigned in the sŭtyŭ, tréta, dwapŭrŭ, and kulee yoogŭs; history of the kings of the three first yoogŭs; their characters, as encouraging religion or not; the state of religion, and the conduct of the bramhŭns, in the kŭlee yoogŭ; the state of the gods as remaining awake or asleep during the kŭlee yoogŭ; the wars of Yoodhist'hirŭ; his conquests; the number of lives lost in these wars; the period occupied by this dynasty; the descent of Gŭnga from heaven; the religious austerities employed to bring Gŭnga from heaven; the persons practising these austerities; the errand of Gŭnga in her descent from heaven; her journey to earth described; names of the founders of the holy places Kashēē, Vrinda-vŭnŭ, Ŭyodhya, Gŭya, Prŭyagŭ, Mŭt'hoora, Hŭridwarŭ, Hingoola, Jŭgŭnnat'hŭ-kshétrŭ, Shétoobŭndŭ, Raméshwŭrŭ, &c.; the antiquity of these places; the benefits arising from worshipping there; the names of the gods to whom they are dedicated; the ceremonies to be performed on visiting these places; the geography of the earth; the number of the seas; their names and extent: the divisions of the earth; the names of the families reigning over different parts of the earth; the attention paid to religion in these divisions of the earth; the number of the gods; the work of each; the means by which they obtained their elevation; the names of the different worlds; their inhabitants; the number of heavens; their names; the degrees of excellence in each; the nature of those works of merit which raise men to these heavens: the god who presides in each; the different hells; their

names; the sins which plunge men into such and such hells; the punishments in these places; the judge of the dead; the executioners;—the names of the casts; the duties of each cast; the names of the different sects or varieties of opinion and worship allowed by the shastrŭ; the opinions of each of the sages; the various kinds of learning taught in the védŭ; the number of the védŭs; the names of the other shastrŭs; the methods adopted by the sages in the instruction of their disciples; of past, present and future events; the names of the works in which the events of these periods may be found; the different modes of serving the gods; the different religious orders; the names of the animals proper to be offered to the gods or goddesses; the degrees of merit arising from rejecting animal food; the months in which Vishnoo sleeps; the ceremonies to be attended to during these months; the number of the pitree-lokŭs;[u] the ceremonies to be attended to on their account; the merit of these ceremonies; the degree of honour due to father and mother compared with that to be paid to a religious guide; the degree of crime attached to a person who withholds a promised gift; method of presenting gifts; persons proper for friends; on what occasion a person may utter falshoods; the duties of a wife towards her husband; enquiry whether the merit or demerit of the wife will be imputed to herself or to her husband: whether the wife will share in the merits or the demerits of her husband; whether females, in a future birth, can change their sex or not; the number of transmigrations through which a person must pass before he can return to human birth; the invention of ardent spirits; the yoogŭ in which they have been drank; the names of those who drank them; the effects of drinking them; the reason

[u] People dwelling in one of the inferior heavens.

why persons in the kŭlee yoogŭ are forbidden to drink spirits; the way in which a person may innocently drink spirits; the trades proper to the four casts; the names of the casts who may take interest upon money; extent of interest; whether a bramhŭn may be punished with death or not; the consequences of thus punishing him; the punishment which awaits the person who beats a bramhŭn without fault, or aims a blow at him; the punishments proper to the four casts; punishment according to law not criminal; the method in which a king must hold a court of justice, and judge his subjects; enquiry whether a bramhŭn be subject to servitude or not; whether the gods are such by original creation, or have raised themselves by works of merit; whether they can sink to human birth or not; whether works of merit and demerit are found in heaven or not; &c. &c. &c.

SECT. XL.—*Works on Religious Ceremonies, or, the Tŭntrŭ shastrŭs.*

The Tŭntrŭs are fabulously attributed by the Hindoos to Shivŭ and Doorga; and are said to have been compiled from conversations between these two deities; the words of Shivŭ being called Agŭmŭ,[x] and those of Doorga, Nigŭmŭ.[y] Narŭdŭ is said to have communicated these conversations to the sages.

Through the inability of men to obtain abstraction of mind in religious austerities, yogŭ, &c., the ceremonies enjoined in the védŭ could not be performed: in compassion to the people, therefore, say the learned Hindoos, the Tŭntrŭs were written, which prescribe an easier way

[x] This word, as the name of a book, imports, that it is the source of knowledge. [y] The source of certain knowledge.

to heaven, viz. by incantations, repeating the names of the gods, ceremonial worship, &c. &c.

At present a few of the original tŭntrŭs, as well as compilations from them are read in Bengal. Those who study them are called tantrikŭ pŭndits.

SECT. XLI.--*List of Treatises on Religious Ceremonies.*

Kalēē-tŭntrŭ, on the religious ceremonies connected with the worship of this goddess, with other particulars.—Tara-tŭntrŭ, on the worship of the goddess Tara, and the duties of the vamacharēēs.—Koolarnŭvŭ, on the duties of vamacharēēs, &c.—Kalee-koolŭsŭrvŭswŭ.—Kalēē-koolŭ-sŭdbhavŭ, on the forms prevailing among the seven sects, viz. those who follow the védŭ, the voishnŭvŭs, the shoivyŭs, the dŭkshinŭs, the vamas, the siddhantŭs, and the koulŭs.—Yoginēē-tŭntrŭ, on the secret ceremonies commanded in the tŭntrŭs.—Yoginēē-rhidŭyŭ.—Gŭbakshŭ-tŭntrŭ.—Varahēē-tŭntrŭ, on the worship of the female deities, as well as of Shivŭ and Vishnoo, and on the ceremonies known under the general name Sadhŭnŭ.—Shŭnŭtkoomarŭ-tŭntrŭ, on the worship of Vishnoo, on yogŭ, &c.—Gotŭmēēyŭ-tŭntrŭ, a similar work.—Matrika-tŭntrŭ, fifty ceremonies, &c. connected with the fifty letters of the alphabet.—Lingŭ-tŭntrŭ, on the worship of the lingŭ, &c.—Lingarchŭnŭ-tŭntrŭ.—Bhoirŭvŭ and Bhoirŭvēē-tŭntrŭs, on the secret practices of the tantrikŭs.—Bhōōtŭ-damŭrŭ-tŭntrŭ.—Mŭha-bhōōtŭ-damŭrŭ.—Damŭrŭ-tŭntrŭ, on the worship of evil spirits, the destruction of enemies, medicinal incantations, &c.—Mŭha-bhoirŭvŭ-tŭntrŭ.—Soumyŭ-tŭntrŭ, on the tŭntrŭ formulas, on yogŭ postures, moodra ceremonies, &c.—Hŭt'hŭ

dēēpika,[z] on different extraordinary ceremonies connected with yogŭ, as purifying the body by washing the bowels, &c.—Oorddhamna-tŭntrŭ.—Dŭkshinamna-tŭntrŭ.—Matrika-védŭ-tŭntrŭ.—Ooma-mŭhéshwŭrŭ-tŭntrŭ.—Chŭndogrŭ-shōōlŭpanee-tŭntrŭ. — Chŭndéshwŭrŭ-tŭntrŭ.—Nēēlŭ-tŭntrŭ, a defence of the extraordinary practices taught in the tŭntrŭs.—Mŭha-nēēlŭ-tŭntrŭ.—Vishwŭsarŭ-tŭntrŭ, on repeating the names of the gods and of incantations, and an abridgement of the whole system of the tŭntrŭs.—Gayŭtrēē-tŭntrŭ.—Bhōōtŭ-shooddhee-tŭntrŭ.—Vishwŭsarodharŭ-tŭntrŭ.—Vala-vilashŭ-tŭntrŭ, on the worship of females.—Roodrŭ-yamŭlŭ-tŭntrŭ; this work is said to contain the whole system of the tŭntrŭs at full length.—Vishnoo-yamŭlŭ.—Brŭmha-yamŭlŭ.—Shivŭ-yamŭlŭ.—Vishnoo-dhŭrmottŭrŭ.—Vŭrnŭ-vilasŭ-tŭntrŭ.—Poorŭshchŭrŭnŭ-chŭndrika, on the ceremonies connected with this name.—Tŭntrŭ-Mŭhodŭdhee, the prayers and incantations of the tŭntrŭs.—Tŭntrŭ-rŭtnŭ.—Tripoora-sarŭ-sŭmoochchŭyŭ.—Shyamarchŭnŭ-chŭndrika.—Shaktŭ-krŭmŭ, on the duties of the shaktŭs.—Shakta-nŭndŭ-tŭrŭnginēē.—Tŭtwanŭndŭ-tŭrŭnginēē. — Ootŭramna-tŭntrŭ.—Pōōrvamna-tŭntrŭ.—Pŭshchimamna-tŭntrŭ.—Gŭroorŭ-tŭntrŭ, the incantations commonly used by the lower orders.—Atmŭ-tŭntrŭ.—Koivŭlyŭ-tŭntrŭ, on liberation.—Nirvanŭ-tŭntrŭ;[b] this work contains the doctrine that the body is an epitome of the universe.—Ŭgŭstyŭ-sŭnghita. — Poorŭshchŭrŭnŭléshŭ-tŭntrŭ.—

[z] Hŭt'hŭ signifies the external means used to fix the mind upon the one spirit. These means are, sitting in a particular posture, keeping the eyes fixed on the end of the nose, repeating a particular name, and many other practices equally ridiculous. [a] See vol. ii.

[b] Nirvanŭ is one species of mŭkshŭ, or liberation, as koivŭlya is another: they both mean absorption, excluding every idea of separate identity.

Shŭktee-sŭngŭmŭ, on the ceremonies in which women are the objects of worship, and the slaves of seduction.—Tarabhŭktee-soodharnŭvŭ-tŭntrŭ.—Vrihŭdŭ-tŭntrŭ.—Koulavŭlee-tŭntrŭ.—Vidyotpŭttee-tŭntrŭ, on the acquisition of discriminating wisdom, or divine knowledge.—Vēērŭ-tŭntrŭ, on worship performed while sitting on human skulls, on dead bodies, in cemeteries, using bead-rolls of human bones, &c.—Kooloddēēshŭ-tŭntrŭ.—Sarŭda-tŭntrŭ.—Sarŭda-tilŭkŭ.—Shŭtchŭkrŭ-bhédŭ, on the six pŭdmŭs in the human body, in reference to yogŭ.—Koolarchŭ-nŭdēēpika.—Sarŭsŭmoochchŭyŭ.—Shyamashchŭrjyŭ-vidhee, on the method of rapidly accomplishing wonderful events through incantations containing the name of Kalēē.—Tara-rŭhŭsyŭ.—Tarinēē-rŭhŭsyŭ-vrittee.—Tŭntrŭ-sarŭ.

The tŭntrŭs, though more modern than the védŭ, have in a great degree superseded, in Bengal, at least, the ancient system of religion. The védŭ commands attention to the ten initiatory rites (sŭngskarŭ); ablutions; the daily worship called sŭndhya; the libations or daily drink-offerings to deceased ancestors (tŭrpŭnŭ); offerings to the manes; burnt-offerings; sacrifices, &c. The tŭntrŭs either set aside all these ceremonies, or prescribe them in other forms; they enjoin the ceremonies denominated shraddhŭ, but only at the time of the junction of particular stars, and not on the death of a relation. The tantrikŭ prayers, even for the same ceremony, differ from those of the védŭ; and in certain cases they dispense with all ceremonies, assuring men, that it is sufficient for a person to receive the initiatory incantation from his religious guide,[c] to repeat the name of his guardian deity,

[c] The Hindoos place great reliance on receiving the initiatory incantation (generally the name of a god) from their teacher.

and to serve his teacher. They actually forbid the person called pōōrnabhishiktŭ[d] to follow the rules of the védŭ; though, with this exception, the tantrikŭs profess to venerate the védŭ. This person is first anointed as a disciple of some one of the goddesses; after this, by means of another ceremony, he embraces the perfect way, that is, he renounces the law of the védŭ, and becomes an eminent saint, being placed above all ceremonies, according to the tŭntrŭs, but an abandoned profligate, according to the rules of christian morality. He is guided by the work called Poornabhishékŭ-Pŭddhŭtee, which allows him to be familiar with the wives of others, to drink spirits, &c.

The real voidikŭs, or those who adhere to the védŭ, despise the tŭntrŭs, as having led people from the védŭ, and taught the most abominable practices. In the west of Hindoost'han the bramhŭns rigidly adhere to the rules of the védŭ, but in Bengal the great body of the bramhŭns practise the ceremonies both of the védŭ and the tŭntrŭs. Desirous of taking as many recommendations with them into the other world as possible, the bramhŭns add the forms of the tŭntrŭs to the ceremonies of the védŭ into which they had been previously initiated.

The principal subjects treated of in the tŭntrŭ shastrŭs appear to be these: The necessary qualifications of a religious guide, and of his disciple; of receiving the initiatory rite from the religious guide; the formulas used by those who follow the rules of the tŭntrŭs;[e] formulas used in daily worship, (sŭndhya,) in worship before the idol, at burnt-offerings, bloody-sacrifices, in the act of praise,

[d] That is, the perfectly initiated or anointed.

[e] Neither a woman nor a shōōdrŭ may read or hear the prayers of the védŭ, on pain of future misery; but they may use the prayers of the tŭntrŭs.

poorŭshchŭrŭnŭ;[f] repeating names and incantations; the method of subjecting the female attendants (nayikas) on the gods and goddesses to the power of the worshipper; rules for nyasŭ; formŭlas used in the secret ceremonies called bhōōtŭ-shooddhee, shaktabhishékŭ, pōōrnabhishekŭ, bhoirŭvēē-chŭkrŭ, shŭt-kŭrmŭ; an account of different kinds of bead-rolls, and of their use in religious ceremonies; of the goddesses distinguished by the name of Mŭha-vidya, the worship of whom is particularly recommended in the tŭntrŭs.

As a specimen of what may be expected to be found in this class of Hindoo writings, the author selects a few paragraphs from the table of contents of the Tŭntrŭ-Sarŭ:

The qualifications of a religious guide (goorŭ); the faults by which a man is disqualified from becoming a gooroo; the qualifications of a true disciple; how far a gooroo and his disciple participate in the consequences of each other's sins; the duties of a disciple towards his gooroo.

The moment a disciple receives the initiatory rite, all his sins are obliterated, and the benefit of all his religious actions is secured to him; if he have even killed a bramhŭn, a cow, or drank spirits, &c. and have lived in the practice of these sins for a million of births, they will all be removed the moment he receives the initiatory rite; he will also possess all the merit which would arise from the sacrifice of a horse; obtain whatever he desires;

[f] Certain ceremonies performed at the time of an eclipse, or for a month together, or at other times, to obtain the favour of a person's guardian deity.

raise his family in honour, and after death will ascend to the heaven of the god whose name he has received, and remain for ever there, enjoying inconceivable happiness, without the fear of future birth.[g] If a person receive the initiatory rite from his father, or from a hermit, or even from a dŭndēē,[h] but not from his religious guide, every benefit will be lost, except he take what is called a siddhŭ-mŭntrŭ,[i] and this he may receive from any one. If a person receive his rite from a woman, not a widow, or from his own mother, though a widow, the merit is greater than when received from a man.

He who *neglects* to receive the initiatory rite,[k] will sink into the hell of darkness; no one may trade with such a person, nor proceed in any religious service if he have the misfortune to see his face after it was begun. The person who *refuses* to receive this rite will be subject to infinite evils; he can never obtain the merit of the offerings to the manes; and when he dies he will sink into torment, excluded from all hope of restoration to human birth. If a mendicant or a hermit die in this state, even such a one will sink into never-ending misery.[l]

[g] Other shastrŭs declare, that whoever ascends to the heavens of the gods, will there enjoy only a temporary residence.

[h] A religious devotee, before whom even the bramhŭns prostrate themselves.

[i] A siddhŭ mŭntrŭ is united to the name of Kalēē, Tara, Shorŭshēē, Bhoovŭnéshwŭrēē, Bhoirŭvēē, Dhōōmavŭtēē, Vŭgŭla, Matŭngee, or Kŭmŭla.

[k] Those who do not receive this rite, are despised by their countrymen.

[l] Notwithstanding what is here said, the doctrine of endless punishment is not really a part of the Hindoo system. A people whose notions of the evil of sin are so superficial could not be expected to promulgate a doctrine which marks transgression as beyond measure sinful.

Next follow the forms of those incantations which a religious guide may give to shōōdrŭs, and the punishment which both will incur if an incantation be given to which a person has no right;—the initiatory incantations proper for persons born under the different stars, &c.;—those proper to be given according to the choice which a person makes of his guardian deity; in choosing whom, the Hindoo always consults his fears or his concupiscence, viz. if he seek riches, he chooses Gŭnéshŭ; if relief from some disease, Sōōryŭ; if grandeur, Shivŭ; if emancipation, and blessings of all kinds, Vishnoo; if religion, Shrēē-Vidya; if knowledge, Kalēē; and if a kingdom, Nēēlŭ-Sŭrŭswŭtēē. Many instructions of a similar nature are inserted in this part of the work; and directions are added respecting the fortunate days, both of the week and of the moon, when the initiatory rite may be received.

The number of letters in the incantation must be regulated by the number of those in a person's name, that there may be neither too many nor too few. If the letters in the person's name be fewer than those in the formula, the rite may be given.

Then follow directions on various subjects, as, with which fingers a person may number his beads; what kind of beads may be used in repeating the name of the deity; the proportion of merit attached to these repetitions as made with different kinds of bead-rolls; how long a person should repeat the name at once; whether he will obtain the object of his devotion if he neglect to number these repetitions; and whether the name of a deity must be repeated aloud, or in a whisper, or in the mind.

The different kinds of nyasŭ are next described, as, ŭngŭ-nyasŭ, kŭrangŭ-nyasŭ, pranayamŭ, matrika-nyasŭ, rishyadee-nyasŭ, shorha-nyasŭ, vŭrnŭ-nyasŭ,[m] &c.—The merit attached to circumambulating the temples of Shivŭ, Doorga, or any other god or goddess, according to the number of the circumambulations.—The merit arising from drinking the water with which an image has been bathed; or in which a bramhŭn's foot has been dipped.—The evil consequences of not offering to some god the food which a person is about to eat.[n] Then follow the names of a number of gods and goddesses, with a description of the ceremonies used in their worship; an account of a ceremony performed while sitting on a dead body; and of another in which a person, sitting in one posture, repeats the name of some deity, using his bead-roll, from sun-rise to sun-rise, and from sun-set to sun-set.—A number of prayers for preventing the effects of poison, arising from the bite of a snake, &c.—The way in which Hŭnoomanŭ's image is to be made, and the method of worshipping this deified monkey.—An incantation for removing difficulties in child-bearing.—Another, by which a person going into a house to commit adultery, robbery, &c., may prevent others from seeing him.—Incantations used at the time of worship, for purifying the mind, the offerings, the body, the prayers, and the place of worship.—The method of preparing the place in

[m] Nyasŭ is a ceremony performed at the time of worship (pōōja,) and consists of a number of curious, minute, and almost undefinable motions of the hands and fingers, (while the person repeats prayers,) such as touching the eyes, ears, shoulders, mouth, nose, head, breast, &c. doubling and twisting the hands, fingers, &c.

[n] A conscientious Hindoo, before he eats, offers his food to his guardian deity, using some such words as these: "This food, O god, I present to thee." A Hindoo shop-keeper, also, gives his god credit in his daily accounts for a sum which may amount to the twentieth part of a half-penny.

which the homŭ, that is, the burnt sacrifice, is to be offered.—Certain ceremonies are next described, for the removal of sorrow, sickness, injuries, &c.; for bringing an enemy under subjection; for depriving an enemy of all strength; for separating intimate friends; for driving an enemy to a distance; for killing a person, &c.—The proper modes of sitting when repeating the name of a deity, or performing acts of worship, as crossing the legs, drawing up the heels to the hip bone, bringing the legs under the thighs, &c.—Forms of praise, worship, &c. offered to different gods.—The benefits to be derived from repeating all the names of those gods who have each a thousand names.[o]—The names of sixty offerings which may be presented to the gods, and the benefits arising to the offerer; the separate advantages of repeating the name of a god according as the person shall use any one of fourteen kinds of roodrakshŭ[p] bead-rolls.—An account of the ceremonies directed to be performed daily, annually, or to the end of life; of those which necessarily follow certain actions or certain periods; and of those for obtaining some particularly desired blessing.—Of the ceremonies connected with the worship of the male deities; and of those called moodra.[q]—Of purifying the twelve parts of the body and mind during worship.

[o] Vishnoo under all his forms, and most of those who are called the Shŭktee dévtas.

[p] Elæocarpus Ganitrus; the seeds of which are strung like beads, and employed by religious persons to assist them in numbering their prayers.

[q] Certain motions with the hands and fingers, different from what is called nyasŭ, not in substance, but in the minute parts. These motions can scarcely be described; but they consist in laying the finger on the thumb, and the thumb on the finger; twisting the fingers and hands; placing the fingers one against another; holding up the first finger of the right hand; then the two first fingers; then the little fingers: spreading the hands, &c. &c.

Having already mentioned that the tŭntrŭs contain formulas for injuring and destroying others, the author here inserts an account of one of these ceremonies, extracted from the Ooddéshŭ-tŭntrŭ :—Before a person actually enters on the prescribed ceremonies, he obtains, through some acquaintance of the person whom he wishes to destroy, a measure of the length of different parts of his body, as well as of his whole body; having obtained which, with a small quantity of the dung of a bull, he forms the image of his enemy. This being prepared, on some proper night, the darker the better, he and others proceed to a cemetery, taking with them a hawk, spirituous liquors, red lead, turmerick, fish, &c. Here the parties first bring the soul of this enemy, by incantations, into the image, and then light a fire, and offer a burnt-sacrifice with clarified butter, repeating prayers to Ŭntŭkŭ, the form of Yŭmŭ in which he separates soul from body. The hawk is next killed, and pieces of its flesh are boiled in a human skull containing spirits, which is placed on a fire-place composed of three other human skulls. With this flesh, thus boiled, they next present burnt-offerings, repeating incantations to Sŭrvvŭ-bhōōtŭkshŭyŭ, another name of Yŭmŭ, signifying that he takes away the lives of all. Towards the close of these offerings, between every prayer, the offerer rubs his hand, besmeared with the flesh and the clarified butter of the burnt-offering, on the breast of the image made of the dung of the bull, saying, "Oh! Ŭntŭkŭ! thy face is like the last fire; do thou loosen all the joints of my enemy; dry up his breath, and cause him to fall." Again, "Oh! Ŭntŭkŭ, thou who, sitting on the buffaloe, holdest in thy hand the deathful sceptre, draw forth the life of my enemy." Again, "Oh! Ŭntŭkŭ! who presidest over religion and irreligion: I am innocent; but do thou destroy,

destroy, destroy, this my enemy, root and branch; stop his breath; dry up the sources of life in him; stop all the channels of the circulation of his blood; dry up the juices of his body." He next rubs upon the flesh, before offering it, a small quantity of yellow orpiment and turmerick, and then offers this flesh in the two names of Yŭmŭ, Mrityoo and Ŭntŭkŭ, rubbing it, as he throws it on the fire, on the breast of the image of his enemy. He next tears open the belly of this image, and takes out of it the thread containing the dimensions of the body, and offers it in the fire of the burnt-offering, repeating prayers to Yŭmŭ for the destruction of his enemy. He next takes the knife with which the hawk was killed, and worships it, repeating, "Cut, cut, separate, separate, pierce, pierce, divide into morsels, morsels;" after which he takes the image, and with this knife cuts it into quarters, according to the measures formerly procured, and the quarters and the measures are thrown into the fire, one by one, and offered to Yŭmŭ, with *appropriate* prayers or incantations; and then these malignant ceremonies, worthy of infernal spirits, are closed by the offerer's rubbing the ashes of the burnt-offering on his forehead. Sometimes the whole is concluded by offering the nest of a crow to Yŭmŭ, which is said to hasten the destruction of an enemy, who it is expected will be seized by some violent disease, which will soon terminate in death.

SECT. XLII.—*The Hindoo Poetical Works.*

It is a fact, which adds greatly to the literary honours of the Hindoo sages, that they studied both poetry and music as men of science, laying down rules which prove how well they were acquainted with these subjects, and how capable they were of reducing to system whatever was the object of human research. These rules, it is

true, like all ancient theories, are full of fantasies and unnecessary divisions, yet that they are in general apposite, clear, and scientific, must certainly be admitted.

The Hindoo poetry, as might be expected, beyond any other class of their writings, abounds in the most extravagant metaphor, and the most licentious images. It requires a greater knowledge of their poetry than the author is possessed of, for him to determine whether their ancient poets were more sober and chaste than the modern; but these extravagancies and unchaste allusions are found in the works of Kalēē-Dasŭ, and others his contemporaries; and all the modern works are so full of them, that many of their poems can never be given to the English reader in a literal translation. Some allowance may be made for eastern manners; but granting every possible latitude of this kind, innumerable ideas are found in almost every poem, which could have become familiar to the imagination only amidst a people whose very country was a brothel:[r]—of extravagant metaphor, the author here gives a few examples:

"Your glory so far exceeds the splendor of the sun, that his services are no longer necessary."—*Shree-Hŭrshŭ.*

"If there had been no spots in the moon, his face might, perhaps, have borne a comparison with thine (addressing a beautiful person)."—*Hŭnoomanŭ.*

"That person has discharged his arrow with such force, that even thought cannot pursue it."—*Vyasŭ.*

"Compared with thy wealth, O Mandhata! Koovérŭ, the god of riches, is starving."—*Vyasŭ.*

"Thy beauty and modesty resemble the lightning in the heavens—now flashing, and now passing away."—*Bhŭvŭ-bhootee.*

"This (a beautiful female) is not a human form: it is Chŭndrŭ (the moon) fallen to the earth through fear of the dragon."—*Soobŭndhoo.*

"The fall of this (great man) is as if Indrŭ had fallen from heaven."—*Kalee-Dasŭ.*

[r] *Even their works on ethics are, in some places, highly indecent and offensive.*

"Some of the most elegant and highly wrought Hindoo works in prose," says Mr. Colebrooke,[s] "are reckoned among poems, in like manner as the 'Télémaque' of Fenelon, and 'Tod Abels' of Gesner. The most celebrated are the Vasŭvŭdŭttŭ of Soobŭndhoo, the Dŭshŭkoomarŭ of Dŭndēē, and the Kadŭmbŭrēē of Vanŭ. In the Vasŭvŭdŭttŭ, as in various compositions of the same kind, the occasional introduction of a stanza, or even of several, either in the preface, or in the body of the work, does not take them out of the class of prose. But other works exist, in which more frequent introduction of verse makes of these a class apart. It bears the name of Chŭmpōō: and of this kind is the Nŭlŭ-Chŭmpōō of Trivikrŭmŭ. This style of composition is not without example in European literature. The 'Voyage de Bachaumont et de La Chapelle,' which is the most known, if not the first instance of it, in French, has found imitators in that and in other languages. The Sŭngskritŭ inventor of it has been equally fortunate: and a numerous list may be collected of works expressly entitled Chŭmpōō.[t] The Indian dramas are also instances of the mixture of prose and verse. Our own language exhibits too many instances of the first to render it necessary to cite any example in explanation of the transition from verse to prose. In regard to mixture of languages, the Italian theatre presents instances quite parallel in the comedies of Angelo Beolco, surnamed Ruzanti:[u] with this difference, however, that the dramas of Ruzanti and his imitators are rustic farces; while the Indian dramatists intermingle various dialects in their serious compositions."

[s] See a very learned Essay on the Sŭng kritŭ and Prakritŭ prosody, in the tenth volume of the Asiatic Researches.

[t] As the Nŗisinghŭ-Chŭmpōō, Gangŭ-Chŭmpōō, Vrindanŭnŭ-Chŭmpōō, &c.

[u] Walker's Memoir on Italian Tragedy.

Valmeēkee, the author of the Raymaŭnŭ, is called the father of Hindoo poetry. Respecting this poet, the following legend is current amongst the Hindoos: Jŭnŭkŭ, the king of Mit'hila, being charmed with the poetry of the Ramayŭnŭ, sent for Valmeēkee, and requested him to write another epic poem, in celebration of the wars of the Pandŭvŭs and the Kourŭvŭs. This, however, Valmeēkee declined; when Pŭrashŭrŭ and Vyasŭ, father and son, attempted a few verses. Those of the son were approved, and Vyasŭ became the author of the Mŭhabharŭtŭ. The poems next in estimation are the Shisoopalŭ-bŭdhŭ, by king Maghŭ; the Kadŭmbŭreē, by Vanŭ-Bhŭttŭ; the works of Kaleē-Dasŭ, the names of which will be found in the succeeding list of poems; the Malŭteē-Madhŭvŭ, the Ootŭrŭ-Ramŭ-Chŭritŭ, and the Veērŭ-Chŭritŭ, by Bhŭvŭ-bhōōtee; the Kiratarjoneēyŭ, by Bharŭvee; the Noishŭdhŭ, by Shreē-Hŭrshŭ; the Véneē-sŭngharŭ, by Bhŭttŭ-Narayŭnŭ; the Ŭnurghŭ-Raghŭvŭ, by Mooraree-Mishrŭ; the Prŭsŭnnŭ-Raghŭvŭ, by Pŭkshŭ-Dhŭrŭ-Mishrŭ; the Vidŭgdhŭ-Madhŭvŭ, by Jeēvŭ-Goswameē, and the Geētŭ-Govindŭ, by Jŭyŭdévŭ. It may be difficult to ascertain the period in which the poets before Kaleē-Dasŭ lived, but this celebrated poet is known to have been patronized by Vikrŭmadityŭ. The rest are of modern date: the last Hindoo raja whose reign was honoured with the praises of living poets, was Bhojŭ.

The author here begs leave to add a few paragraphs on the *Measures of Sŭngskritŭ Verse*, from the Essay already mentioned:

" The rules of Hindoo prosody are contained in sōōtrŭs, or brief aphorisms, the reputed author of which is Pingŭ-

lŭ-Nagŭ, a fabulous being, represented by mythologists in the shape of a serpent; and the same who, under the title of Pŭtŭnjŭlee, is the supposed author of the Mŭha-bhashyŭ, or great commentary on grammar, and also of the text of the Yogŭ shastrŭ; and to whom likewise the text or the commentary of the Jyotishŭ annexed to the védŭs, appears to be attributed. The aphorisms of Pin-gŭlachyaryŭ, as he is sometimes called, on the prosody of Sŭngskritŭ (exclusive of the rules in Prakritŭ, likewise ascribed to him), are collected into eight books, the first of which allots names, or rather literal marks, to feet consisting of one, two, or three syllables. The second book teaches the manner in which passages of the védŭs are measured. The third explains the variations in the subdivision of the couplet and stanza. The fourth treats of profane poetry, and especially of verses, in which the number of syllables, or their quantity, is not uniform. The fifth, sixth, and seventh, exhibit metres of that sort which has been called monoschemastic, or uniform, because the same feet recur invariably in the same places. The eighth and last book serves as an appendix to the whole, and contains rules for computing all the possible combinations of long and short syllables in verses of any length. This author cites earlier writers on prosody, whose works appear to have been lost; such as Shoitŭvŭ, Kroushtikŭ, Tandin, and other ancient sages, Yaskŭ, Kashyŭpŭ, &c. Pingŭlŭ's text has been interpreted by various commentators; and, among others, by Hŭla-yoodhŭ-Bhŭttŭ, author of an excellent gloss entitled Mritŭ-sŭnjēēvinēē. A more modern commentary, or rather a paraphrase in verse, by Narayŭnŭ-Bhŭttŭ-Tara, under the title of Vrittoktee-Rŭtnŭ, presents the singularity of being interpreted throughout in a double sense, by the author himself, in a further gloss entitled Pŭriksha.

" The Ŭgnee pooranŭ is quoted for a complete system of prosody, founded apparently on Pingŭlŭ's aphorisms; but which serves to correct or to supply the text in many places; and which is accordingly used for that purpose by commentators. Original treatises likewise have been composed by various authors; and among others, by the celebrated poet Kalēē-Dasŭ. In a short treatise, entitled Shrootŭ-Bodhŭ, this poet teaches the laws of versification in the very metre to which they relate, and has thus united the example with the precept. The same mode has been also practised by many other writers on prosody; and, in particular, by Pingŭlŭ's commentator Narayŭnŭ-Bhŭttŭ; and by the authors of the Vrittŭ Rŭtnakŭrŭ, and Vrittŭ-Dŭrpŭnŭ.

" Pingŭlŭ's rules of Sŭngskritŭ prosody are expressed with singular brevity. The artifice by which this has been effected, is the use of single letters to denote the feet, or the syllables. Thus L, the initial of a word signifying short (lŭghoo), indicates a short syllable. G, for a similar reason, intends a long one. The combinations of these two letters denote the several dissyllables: lg signifying an iambic; gl a trochæus or choreus; gg a spondee; ll a pyrrichius. The letters, M.Y.R.S.T.J.Bh. and N, mark all the trisyllabical feet, from three long syllables to as many short. A Sŭngskritŭ verse is generally scanned by these last mentioned feet; with the addition of either a dissyllable or a monosyllable at the close of the verse, if necessary. This may be rendered plain by an example taken from the Greek and Latin prosody. Scanned in the Indian manner, a phaleucian verse, instead of a spondee, a dactyl, and three trochees, would be measured by a molossus, an anapæst, an amphibrachys, and a trochee; expressed thus, m. s. j. g. l. A sapphic verse

would be similarly measured by a cretic, an antibacchius, an amphibrachys, and a trochee; written, r. t. j. g. l.

"To avoid the too frequent use of uncommon terms, I shall, in describing the different sorts of Sŭngskritŭ metre, occasionally adopt a mode of stating the measure more consonant to the Greek and Latin prosody, in which the iambic, trochee, and spondee, dactyl, anapæst, and tribrachys are the only feet of two or three syllables which are commonly employed.

"The verse, according to the Sŭngskritŭ system of prosody, is the component part of a couplet, stanza, or strophe, commonly named a shlokŭ, although this term be sometimes restricted to one sort of metre, as will be subsequently shewn on the authority of Kalēē-Dasŭ. The stanza or strophe consists usually of four verses denominated padŭ; or, considered as a couplet, it comprises two verses subdivided into padŭs or measures. Whether it be deemed a stanza or a couplet, its half, called ŭrdhŭ-sklohŭ, contains usually two padŭs; and in general the pauses of the sense correspond with the principal pauses of the metre, which are accordingly indicated by lines of separation at the close of the shlokŭ and of its hemistich. When the sense is suspended to the close of a second shlokŭ, the double stanza is denominated yoogmŭ: while one, comprising a greater number of measures, is termed koolŭkŭ. In common with others, I have sometimes translated shlokŭ by "verse," or by "couplet;" but in prosody it can only be considered as a stanza, though the pauses are not always very perfectly marked until the close of the first half; and, in conformity to the Indian system, it is generally treated as a tetrastich, though some kinds of regular metre have uni-

form pauses which might permit a division of the stanza into eight, twelve, and even sixteen verses.

"Concerning the length of the vowels in Sŭngskritŭ verse, since none are ambiguous, it is only necessary to remark, that the comparative length of syllables is determined by the allotment of one instant or matrŭ to a short syllable, and two to a long one; that a naturally short vowel becomes long in prosody when it is followed by a double or conjunct consonant; and that the last syllable of a verse is either long or short, according to the exigence of the metre, whatever may be its natural length.

"Sŭngskritŭ prosody admits two sorts of metre; one governed by the number of syllables; and which is mostly uniform or monoschemastic in profane poetry, but altogether arbitrary in various metrical passages of the védŭs. The other is in fact measured by feet like the hexameters of Greek and Latin: but only one sort of this metre, which is denominated arya, is acknowledged to be so regulated; while another sort is governed by the number of syllabick instants or matrŭs."

In the Kavyŭ-Chŭndrika, by Ramŭ-Chŭndrŭ-Nyayŭ-Vagēēshŭ, are found the following rules respecting the different *properties* of verse:—That sentence which contains *goonŭ*, *ŭlŭnkarŭ*, and *rŭsŭ*, and the language of which is correct, we call Kavyŭ, or a poem, of which there are three kinds: that which is most excellent, the excellent, and the rejected. The most excellent is that which contains the greatest number of figures (vyŭngyŭ); the excellent that which contains less; and the worst, that from which all poetical figure is absent.

The qualities of verse (*goonŭ*) are connected with three divisions, that in which a large number of com-

pound words are found; that which is highly lucid, but in which plebean words are not used; and that in which passion or sentiment, and mellifluous words abound.

Ulŭnkarŭ (ornament) includes natural descriptions; similarity; comparison; succession; repetition, in reference to meaning and description; irony; satire; metaphor; similarity admitting an exception:[x] vibhavŭna;[y] sŭmasoktee;[z] ŭtishŭyoktee, or the wonderful, or praise under the form of censure;[a] ŭpŭnhootee, containing a concealed meaning;[b] sōōkshmŭ, containing a delicate distant or meaning;[c] pŭrivrittee,[d] or that in which the

[x] This is illustrated thus:—" Oh beloved! thy face resembles the sun—without its spots."

[y] An effect without a cause. " O beloved! thy face is pure, though it be not washed."

[z] Expressing much in few words. The Hindoo female who never leaves her room, never sees a stranger, nor ever looks at the sun, is highly commended. In reference to this, the author thus illustrates the meaning of this word, sŭmasoktee, and describes a poetical ornament: Addressing the koomoodŭ, which expands its flower only in the night, he says, Be not too proud of thy qualities as a sŭtēē: we all know thee—thou dost not show even thy face to the sun, yet thou renouncest not the bee [who lodges in thy bosom all night.]

[a] Example, (addressing himself to a female,) " Thou art the greatest of plunderers; other thieves purloin property which is worthless; thou stealest the heart; they plunder in the night, thou in the day, &c."

[b] Example, speaking of the flute of Krishnŭ: This is not a flute, but something invented by Vidhata to destroy the family, cast, and excellent qualities of milk-maids.

[c] Example: some Hindoos paint on the outside of their houses a picture of the sun. One day a paramour called on the wife of another, and by signs asked when he should come to see her. She, being in company, was afraid to speak, and therefore took some water in her hand and threw it on the picture of the sun.

[d] Example: Krishnŭ had been revelling with Chŭndravŭlēē, to the neglect of Radha. The next morning when he waited on Radha, she says, " Last night *thou* remainest awake, but *my* eyes are red [she means with anger]."

meaning is changed; sŭhoktee, that in which two persons are spoken of; ashēē, that which contains a blessing; and sŭnkēērnŭ, that verse which contains several ornaments.

The author here adds, from the Kavyŭ-prŭkashŭ, by Mŭrmŭt'hŭ-Bhŭttŭ, specimens of the nine *passions* (*rŭsŭ*) found in verse:

LOVE.—*A wife lamenting the departure of her husband.* My ornaments are going—my tears are always falling—my patience too I cannot keep—my heart desires to precede my beloved, who has resolved to leave me. All these will go. If they must, Oh! my life, why wilt thou not go with them.

RISIBILITY.—*A Bramhŭn after his ablutions is returning home, when a harlot throws her saliva on his head. He thus laments weeping*—Ha! Ha! a harlot has wounded me by throwing her filthy saliva on my head, which I had purified by incantations.

COURAGE.—*Méghŭ-Nat'hŭ, the son of Ravŭnŭ, coming forth to the combat, discovers several monkeys approaching, the auxiliaries of Ramŭ, and thus addresses them:*—O all ye monkeys, striplings, renounce all fear in my presence; for my arrow, which enters the head of the elephant of the king of heaven, would be ashamed to penetrate bodies like yours.—*Addressing Lŭkshmŭnŭ;* —O son of Soomitra, stay where thou art; why should I quarrel with thee? (contemptuously); I am Méghŭnat'hŭ. I have however some desire to see Ramŭ, who has set bounds to the raging ocean.

TERROR.—*A deer pursued by its enemy:*

Upstarts and onward bounds the affrighted deer,
While the pursuing chariot rolls along.
The fugitive, now, and again, looks back
As on he moves, to mark the distance
Betwixt him and death: his hinder parts
A passage force into his very chest;
His sighs permit the half-devoured grass
To fall upon the ground—his springing legs
Scarce touch the earth.

PITY.—*A young deer, in the presence of the huntsmen, anticipating its own destruction.*—If I attempt to move forwards, I am stopped by the Réva; and if I could swim across, the inaccessible mountains present a wall on its banks;—on the left I am stopped by a boundless lake;—on the right is the forest on fire—and behind me are the hunters, armed with dreadful arrows, thirsting for my blood. Whither shall I go? How can I stay?

PEACE.—To me, a serpent, and a necklace of pearls—the most powerful enemy, and the kindest friend—the most precious gem, and a clod of earth—the softest bed, and the hardest stone—a blade of grass, and the most beautiful female—are precisely the same. All I desire is, that in some holy place, repeating the name of God, I may soon end my days.

DISGUST.—*A jackal devouring a dead body in a cemetery.* First, with his teeth he strips off the skin—then devours the fleshy parts, which emit an offensive smell—he next tears the flesh from the joints betwixt the toes and fingers—his eyes become inflamed—the blood and putrified matter drop from his jaws———

WONDER.—*A poet approaches a king, as is usual, with some adulatory couplets:*—O mighty monarch; if my

verse may not offend thee; and, not pronouncing it false, if thou afford me thine attention, I will proceed.—*The king.* Why art thou so anxious to deliver a couplet under such suspicious circumstances?—*The poet.* O mighty monarch! In the mind of a poet the marvellous labours after utterance: By the fire of thy energy all the seas were dried up; but by the briny tears of the widows of thine enemies, they have again been replenished.

RAGE.—*Pŭrŭshooramŭ approaches.*—His eyes resemble the blazing sun; he is sharpening his axe on the protuberous scars on his own body; at intervals he utters the sounds of warlike rage, hōō hōō; the force of his breath seems sufficient to overturn the earth; again and again he prepares his bow, as eager to meet the enemy; the earth contains not his equal in anger.

Beside these nine passions, the poets distinguish another as of a mixed nature, sportive and plaintive.

The same author points out a number of faults in verse, as, where the sounds are harsh, or where the words do not suit the occasion, are unconnected, excessive, unnecessary, unpropitious, incorrect, unpoetical, unmusical, misplaced, &c.

SECT. XLIII.—*The Great Poems (Mŭha-Kavyŭ).*

Maghŭ, or Shishoopalŭ-bŭdhŭ, written by different learned men, under the patronage of king Magŭ.—Comments on ditto, by Bhŭrŭtŭ, Lŭkshmēē-nat'hŭ, Mŭhéshwŭrŭ, Nrisinghŭ, Pŭrŭmanŭndŭ, Narayŭnŭ, Sŭrvŭngkŭshŭ, Kŭvee-vŭllŭbha, and Mŭllee-nat'hŭ.—"The above work is an epic poem, the subject of which is the

death of Shishoopalŭ, slain in war by Krishnŭ: it is entitled Shishoopalŭ-bŭdhŭ, but is usually cited under the name of its author, whose designation, with praises of his family, appears in the concluding stanzas of the poem. Yet, if tradition may be trusted, Magŭ, though expressly named as the author, was thé patron, not the poet. As the subject is heroic, and even the unity of action well preserved, and the style of the composition elevated, this poem is entitled to the name of epic. But the Indian taste for descriptive poetry, and particularly for licentious description, has disfigured even this work, which is otherwise not undeserving of its high reputation. The two first cantos and the last eight are suitable to the design of the poem. But the intermediate ten, describing the journey of Krishnŭ with a train of amorous damsels, from Dwarŭka to Indrŭ-prŭst'hŭ, is misplaced, and in more than one respect exceptionable. The argument of the poem is as follows: in the first canto, Narŭdŭ, commissioned by Indrŭ, visits Krishnŭ, and incites him to war with his cousin, but mortal enemy, Shishoopalŭ, king of the Chédees. In the second, Krishnŭ consults with his uncle and brother, whether war should be immediately commenced, or he should first assist Yoodhisht'hirŭ in completing a solemn sacrifice which had been appointed by him; the result of the consultation is in favour of the latter measure: and accordingly, in the third canto, Krishnŭ departs for Yoodhisht'hirŭ's capital. In the thirteenth he arrives, and is welcomed by the Pandŭvŭs. In the following canto, the sacrifice is begun; and, in the next, Shishoopalŭ, impatient of the divine honours paid to Krishnŭ, retires with his partisans from the place of sacrifice. A negociation ensues; which is however ineffectual, and both armies prepare for action. This occupies two cantos. In the eighteenth, both armies issue to

the field of battle, and the conflict commences. The battle continues in the next canto, which describes the discomfiture and slaughter of Shishoopalŭ's army. In the last canto, the king, grown desperate, dares Krishnŭ to the combat. They engage, and in the Indian manner fight with supernatural weapons. Shishoopalŭ assails his enemy with serpents, which the other destroys by means of gigantic cranes. The king has recourse to igneous arms, which Krishnŭ extinguishes by a neptunian weapon. The combat is prolonged with other miraculous arms, and finally Krishnŭ slays Shishoopalŭ with an arrow."[e]

Noishŭdhŭ, by Shrēē-Hŭrshŭ.—Comments on ditto, by Bhŭrŭtŭ, Mŭha-dévŭ, Nara-yŭnŭ, Nrisinghŭ, and Pŭrŭmanŭndŭ.—"This work is a poem in twenty-two cantos on the marriage of Nŭlŭ, king of Noishŭdhŭ, and Dŭmŭyŭntēē, daughter of Bhēēmŭ, king of Vidŭrbhŭ. It is a favourite poem on a favourite subject: and though confessedly not free from faults, is by many esteemed the most beautiful composition in the Sŭngskritŭ language. The marriage of Nŭlŭ and Dŭmŭyŭntēē, his loss of his kingdom by gaming, through the fraudulent devices of Kalēē disguised in the human form, his desertion of his wife, and his transformation, her distresses, her discovery of him, and his restoration to his proper form and to his throne, are related in the Nŭlodŭyŭ: their adventures likewise constitute an episode of the Mŭhabharŭtŭ, and are the subject of a novel in prose and verse, by Trivikrŭmŭ-Bhŭtŭ, entitled Nŭlŭ-Chŭmpōō or Dŭmŭyŭntēē-Kŭt'ha. Shrēē-Hŭrshŭ's poem, though containing much beautiful poetry according to the Indian taste, is very

[e] The author is indebted to Mr. Colebrooke for these accounts of the contents of the Mŭha-Kavyŭs.

barren of incident. It brings the story no further than the marriage of Nŭlŭ and Dŭmŭyŭntēē, and the description of their mutual affection and happiness, which continues, notwithstanding the machinations of Kalēē. The romantic and interesting adventures subsequent to the marriage, as told in the Nŭlodŭyŭ, are here wholly omitted: while the poet, with a degree of licentiousness, which is but too well accommodated to the taste of his countrymen, indulges in glowing descriptions of sensual love."

Bhŭttee, by Bhŭrtree-Hŭree.—Comments on ditto, by Bhŭrŭtŭ, Narayŭnŭ, Pŭrŭmanŭndŭ, and Nrisinghŭ.—"This poem relates to the adventures of Ramŭ: it is comprised in 22 cantos. Being composed purposely for the practical illustration of grammar, it exhibits a studied variety of diction, in which words anomalously inflected are most frequent. The style, however, is neither obscure nor inelegant: and the poem is reckoned among the classical compositions in the Sŭngskritŭ language. The author was Bhŭrtree-Hŭree: not, as might be supposed from the name, the celebrated brother of Vikrŭmadityŭ: but a grammarian and poet, who was son of Shrēē-Dhŭrŭ-Swamēē, as we are informed by one of his scholiasts Vidya-Vinodŭ."

Bhaminēē-vilasŭ, a miscellaneous poem, by Jŭggŭnnat'hŭ-Kŭvirajŭ.—A comment on ditto.

Rŭghoo-Vŭngshŭ, by Kalēē-Dasŭ.—Comments on ditto, by Bhŭrŭtŭ, Vrihŭspŭtee-Mishrŭ, Pŭrŭmanŭndŭ-Nrisinghŭ, and Narayŭnŭ.—"This work, which is among the most admired compositions in the Sŭngskritŭ tongue,

contains the history of Ramŭ, and of his predecessors and successors from Dilēēpa, father of Rŭghoo, to Ŭgnivŭrnŭ, a slothful prince, who was succeeded by his widow and posthumous son. The first eight cantos relate chiefly to Rŭghoo, with whose history that of his father Dilēēpa, and of his son Ŭjŭ, is nearly connected. The next eight concern Ramŭ, whose story is in like manner intimately connected with that of his father Dŭshŭrŭt'hŭ, and of his sons Kooshŭ and Lŭvŭ. The three concluding cantos regard the descendants of Kooshŭ, from Ŭtit'hee to Ŭgnivŭrnŭ, both of whom are noticed at considerable length; each being the subject of a single canto, in which their characters are strongly contrasted; while the intermediate princes, to the number of twenty, are crowded into the intervening canto, which is little else than a dry genealogy.—The adventures of Ramŭ are too well known to require any detailed notice in this place. The poet has selected the chief circumstances of his story, and narrates them nearly as they are told in the mythological poems, the theogenies, but with far greater poetical embellishments. Indeed, the general style of the poems esteemed sacred (not excepting from this censure the Ramayŭnŭ of Valmēēkee), is flat, diffuse, and no less deficient in ornament than abundant in repetitions. Ramŭ's achievements have been sung by the prophane as frequently as by the sacred poets. His story occupies a considerable place in many of the pooranŭs, and is the sole object of Valmēēkee's poem, and of another entitled Ŭdhyatmŭ-Ramayŭnŭ, which is ascribed to Vyasŭ. A fragment of a Ramayŭnŭ attributed to Boudhayŭnŭ is current in the southern part of the Indian peninsula; and the great philosophical poem, usually cited under the title of Yogŭ-Vasisht'hŭ, is a part of a Ramayŭnŭ, comprising the edu-

cation of the devout hero. Among prophane poems on the same subject, the Rŭghoo-Vŭngshŭ and the Bhŭttee-Kavyŭ, with the Raghŭvŭ-Pandŭvēēyŭ, are the most esteemed in Sŭngskritŭ, as the Ramayŭnŭ of Toolŭsēē-Dasŭ, and the Ramŭ-Chŭndrika of Késhŭvŭ-Dasŭ are in Hindee. The minor poets, who have employed themselves on the same topic, both in Sŭngskritŭ and in the Prakritŭ and provincial dialects, are by far too numerous to be here specified."

Koomarŭ-sŭmbhŭvŭ, by Kalēē-Dasŭ.—Comments on ditto, by seven learned men.—This poem "has the appearance of being incomplete: and a tradition runs, that it originally consisted of twenty-two books. However, it relates the birth of the goddess Parvŭtēē, as daughter of mount Himalŭyŭ, and celebrates the religious austerities by which she gained Shivŭ for her husband; after Kŭndŭrpŭ, or Cupid, had failed in inspiring Shivŭ with a passion for her, and had perished (for the time) by the fiery wrath of the god. The personages, not excepting her father, the snowy mountain, are described with human manners and the human form, and with an exact observance of Indian costume.

Kiratarjoonēēyŭ,[f] by Bharŭvee.—Comments on ditto by six pŭndits.—"The subject of this celebrated poem is Ŭrjoonŭ's obtaining celestial arms from Shivŭ, Indrŭ, and the rest of the gods, to be employed against Dooryodhŭnŭ. It is by a rigid observance of severe austerities in the first instance, and afterwards by his prowess in a conflict with Shivŭ (in the disguise of a mountaineer), that Ŭrjoonŭ prevails. This is the whole subject of the

[f] Kiratŭ is the name of a tribe of mountaineers. This term therefore means, the mountaineers and Ŭrjoonŭ.

poem, which with the Koomarŭ and Rŭghoo of Kalēē-Dasŭ, the Noishŭdhŭ of Shrēē-Hŭrshŭ, and Maghŭ's epic poem, is ranked among the six excellent compositions in Sŭngskritŭ.

Nŭlodŭyŭ, by Kalēē-Dasŭ.—Comments on ditto by six learned men.—"This is a poem in four cantos, comprising 220 couplets or stanzas, on the adventures of Nŭlŭ and Dŭmŭyŭntēē, a story which is already known to the English reader, having been translated by Mr. Kindersley, of Madras. In this singular poem, rhyme and alliteration are combined in the termination of the verses: for the hree or four last syllables of each hemistich within the stanza are the same in sound though different in sense.—It is a series of puns on a pathetic subject. It is supposed to have been written in emulation of a short poem (of 22 stanzas) similarly constructed, but with less repetition of each rhyme; and entitled, from the words of the challenge with which it concludes, Ghŭtŭkŭrpŭrŭ."

Dramatic Poems.

Mŭha-Natŭkŭ, by Hŭnooman, the subject, the history of Ramŭ. A comment on ditto, by Chŭndrŭ-shékhŭrŭ.—Ŭbignanŭ-Shŭkoontŭlŭ, by Kalēē-Dasŭ. This poem relates to Doomshmŭntŭ, a king of the race of the sun, and his queen Shŭkoontŭla. The king married this lady while on a hunting party, but in consequence of the curse of the sage Doorvasŭ, the king, not being able to identify his queen, renounced her. The queen possessed a ring belonging to the king, but had the misfortune to lose it while bathing. A fisherman found it in the belly of a fish, and carried it to the king, who recognized it as that given to the queen: he seeks her; finds her, with her

mother Ménŭka, in heaven; and returns with her to earth, where they enjoy much happiness together.—Comments on ditto, by Vasoo-dévŭ and Shŭnkŭrŭ.—Ŭnŭrgŭ-Rhaghŭvŭ, by Mooraree-Mishrŭ; a poem respecting Ramŭ; the subject matter extracted from the Ramayŭnŭ.—Malŭtēē-Madhŭvŭ, by Bhŭvŭ-bhōōtee; on the amours of Madhŭvŭ and Malŭtēē.—A comment on ditto, by Malŭntēē.—Vénēē-sŭngharŭ, by Bhŭttŭ-Narayŭnŭ, respecting the war betwixt the Pandŭvŭs and the Kourŭvŭs.—A comment on ditto.—Malŭ-vikagnee-mitrŭ, by Kalēē-Dasŭ, a poem respecting the amours of the courtezan Malŭvika and Ŭgnee-mitrŭ.—Moodra-rakshŭsŭ, by Kalēē-Dasŭ.—A comment on ditto.—Ootŭrŭ-Ramŭ-chŭritŭ, by Bhŭvŭ-bhōōtee.—This drama refers to the contest betwixt Ramŭ and his sons (then unknown) Lŭvŭ and Kooshŭ.—Vēērŭ-chŭritŭ, by Bhŭvŭ-bhōōtee, a poem respecting the war of Ramŭ with Ravŭnŭ.—Prŭsŭnnŭ-Raghŭvŭ, by Pŭkshŭ-Dhŭrŭ-Mishrŭ, the principal hero Ramŭ.—Vidŭgdhŭ-Madhŭvŭ, by Jēēvŭ-Goswamēē. This drama respects the licentious amours of Krishnŭ.—Lŭlitŭ-Madhŭvŭ, by Jēēvŭ-Goswamēē, on the revels of Krishnŭ.—Prŭbodhŭ-chŭndrodŭyŭ, by Krishnŭ-Mishrŭ, on the effects of secular anxiety, and on devotion.—Kadŭmbŭrēē, an unfinished work by Vanŭ-bhŭttŭ.—Oosha-hŭrŭnŭ, on the amours of Ŭniroodhŭ, the grandson of Krishnŭ, and Oosha, the daughter of king Vanŭ.—Oodarŭ-Raghŭvŭ, on the history of Ramŭ.—Nŭrŭkasoorŭ-dhwŭngsŭnŭ, on the destruction of the giant Nŭrŭkŭ by Krishnŭ.—Dhŭrmŭ-vijŭyŭ, by Bhanoo-Dŭttŭ-Mishrŭ, a poem on the excellent qualities of Yoodhisht'hirŭ.—Vēērŭ-Raghŭvŭ, by Apyayee-Dēēkshitŭ, on the exploits of Ramŭ.—Vikrŭmmorvŭshēē, by Kalēē-Dasŭ, on the amours of Vikrŭmŭsénŭ, the son of Indrŭ and Oovŭshēē, a heavenly courtezan.—Parijatŭ-hŭrŭnŭ, by

Gopalŭ-Dasŭ, on the war of Krishnŭ with Indrŭ, for the flower Parijatŭ, which he wished to present to one of his wives, Sŭtyŭbhama.—Naganŭndŭ.—Prŭtapŭ-Roodrŭ, a work named after its author.—Bhojŭ-prŭbŭndhŭ, the history of king Bhojŭ, by himself.—Choitŭnyŭ-chŭndrodŭyŭ, by Jēēvŭ-Goswamēē, a work relative to Choitŭnyŭ.

Small Poems.

Hŭngsŭ-Dōōtŭ, by Jēēvŭ-Goswamēē, on the amours of Krishnŭ and the milk-maids.—Méghŭ-Dōōtŭ, by Kalēē-Dasŭ.—A comment on ditto, by Kŭvee-Rŭtnŭ. "This elegant little poem, comprising no more than 116 stanzas, supposes a yŭkshŭ, or attendant of Koovérŭ, to have been separated from a beloved wife by an imprecation of the god Koovérŭ, who was irritated by the negligence of the attendant in suffering the celestial garden to be trodden down by Indrŭ's elephant. The distracted demi-god, banished from heaven to the earth, where he takes his abode on a hill on which Ramŭ once sojourned,[g] entreats a passing cloud to convey an affectionate message to his wife."[h] Pŭdankŭ-Dōōtŭ, on the amours of Krishnŭ and Radha, &c.—Toolŭsēē-Dōōtŭ, by Voidŭ-Nat'hŭ, a similar poem.—Chŭndra-Lokŭ, with a comment.—Chitrŭ-Mēēmangsa.—Bhikshatŭnŭ.—Govŭrdhŭnŭ, by Govŭrdhŭnŭ, respecting the intrigues of Krishnŭ.—A comment on ditto.—Sŭrŭswŭtēē-Kŭnt'habhŭrŭnŭ.—Sōōryŭ-Shŭtŭkŭ, by Mŭyōōrŭ-Bhŭttŭ, in praise of the sun.—Ooddhŭvŭ-Dōōtŭ, by Rōōpŭ-Goswamēē, on the intrigues of Krishnŭ.—Madhŭvŭ-Dōōtŭ, a similar poem, by the same pŭndit.—Ghŭtŭkŭrpŭrŭ; the author has given his own name to this work on the seasons.—

[g] Called Ramŭ-giree.

[h] H. H. Wilson, Esq. has given a translation of this poem.

Shŭmbhoovilasŭ, by Jŭgŭnnat'hŭ, on the deeds of Shivŭ. —Kŭmŭla-Vilasŭ, by ditto, on the excellencies of Lŭkshmēē.—Kŭlavilasŭ, by ditto, on the charms of women.—Singhasŭn-Oopakhyanŭ, on the virtues of Vikrŭmadityŭ. —Radha-Soodhanidhee, by Goswamēē, on the amours of Krishnŭ and Radha.—Vilwŭ-Mŭngŭlŭ, a poem, by a writer of this name, in praise of Krishnŭ.—A comment on ditto.—Madhŭvanŭlŭ.—Dhŭnŭnjŭyŭ-Vijŭyŭ, on the exploits of Ŭrjoonŭ.—Vrittŭ-Rŭtnakŭrŭ, and a comment. Krishnŭ-Lēēla-Tŭrŭnginēē, by Jēēvŭ-Goswamēē on the revels of Krishnŭ.—Sōōktee-Kŭrnamritŭ, by Shrēē-Dhŭrŭ-Dasŭ, on various subjects.—Shŭnkŭrŭ-Digvijŭyŭ, on the actions of Shivŭ.—Ŭmŭroo-Shŭtŭkŭ, by Ŭmŭroo, on the female sex.—Comments, by Vidya-Vinodŭ and Shŭnkŭracharyŭ.—Vishnoo-Bhŭktee-Kŭlpŭ-Lŭta, by Vabhŭtŭ, on devotedness to Vishnoo.—-Oojjŭlŭ-Nēēlŭmŭnee, by Jēēvŭ-Goswamēē, on the revels of Krishnŭ.—Ramŭ-Chŭndrŭ-Chundrika, on the actions of Ramŭ.—Ŭnirŭddhŭ-Vijŭyŭ, on the actions of Ŭnirŭddhŭ, the son of Krishnŭ.—Voiragyŭ-Shŭtŭkŭ, by Bhŭrtree-Hŭree, on devotion and abstraction.—Shringarŭ-Shŭtŭkŭ, by ditto, on gallantry.—Hŭree-Lēēla, on the amours of Krishnŭ, with a comment.-—Vyasōō-Dévŭ-Kavyŭ, on a similar subject.—Gourangŭ-Gŭnoddéshŭ, by Rōōpŭ-Goswamēē, on Choitŭnyŭ and his followers.--Hŭree-Bhŭktee-Lŭhŭrēē, on Krishnŭ. —Vishnoo-Bhŭktee-Dŭrpŭnŭ, on faith in Vishnoo.—Sŭtpŭdyŭ-Rŭtnakŭrŭ, by Govindŭ-Visharŭdŭ. —Anŭndŭ-Lŭhŭrēē.—Comments on ditto, by Jŭgŭdēēshŭ. "This is a hymn of which Shŭnkŭracharyŭ is the reputed author, and which is addressed to Shiva, the energy of Mŭha-dévŭ. It comprises a hundred stanzas of orthodox poetry, held in great estimation by the devout followers of Shŭnkŭrŭ."—-Chourŭ-Pŭnchasika, comprising fifty stanzas by Chourŭ, who, being detected in an intrigue

with a king's daughter, and condemned to death, triumphs in the recollection of his successful love.—Pŭdyavŭlēē.—Pooshpavŭlēē.--Ooddhŭvŭ-Chŭritrŭ, on Krishnŭ.--Bhŭgŭvŭnnamŭ-Koumoodēē, by Lŭkshmēē-Dhŭrŭ.—A comment on ditto.- Koutookŭ-Rŭtnakŭrŭ, and Koutookŭ-Sŭrvŭswŭ, by Gopēē-Nat'hŭ, facetious poems.—Nŭvŭ-Rŭtnŭ, the history of the nine pŭndits employed at the court of Vikrŭmadityŭ.—Soundŭryŭ-Lŭhŭrēē, by Shŭnkŭracharyŭ, on the beauties of Doorga.—Shringarŭ-Tilŭkŭ, by Kalēē-Dasŭ, on gallantry.—-Koomarŭ-Bhargŭvēēyŭ, on the contest betwixt Pŭrŭshoo-Ramŭ and Kartikéyŭ.—Govindŭ-Lēēlamritŭ, by Jēēvŭ-Goswamēē.

Satires, or works conveying two meanings in each sentence.

Raghŭvŭ-pandŭvēēyŭ, by Kŭvirajŭ. A comment on ditto.—" This is an instance of a complete poem, every canto of which exhibits variety of metre. It is composed with studied ambiguity; so that it may, at the option of the reader, be interpreted as relating the history of Ramŭ and other descendants of Dŭshŭrŭt'hŭ, or that of Yoodhist'hirŭ and other sons of Pandoo. The example of this singular style of composition had been set by Soobŭndhoo, in the story of Vasŭvŭ-Dŭtta and Vanŭ-Bhŭttŭ, in his unfinished work entitled Kadŭmbŭrēē; as is hinted by Kŭvirajŭ. Both these works, which, like the Dŭshŭ-Koomarŭ of Dŭndēē, are prose compositions in poetical language, and therefore reckoned among poems, do indeed exhibit continual instances of terms and phrases employed in a double sense; but not, like the Raghŭvŭ-Pandŭvēēyŭ, two distinct stories told in the same words.—Vasŭvŭ-Dŭtta, by Soobŭndoo. The ostensible subject of this poem is the marriage of Kŭndŭrpŭ-Kétoo and Vasŭvŭ-Dŭtta, but in this allegory various subjects are displayed.

—Kadŭmbŭrēē, by Vanŭ-Bhŭttŭ.—Vidŭgdŭ-Mookhŭ-Mŭndŭnŭ. In this work, the question and answer are contained in the same words.

Works called Chŭmpōō, containing both prose and verse.

Nrisinghŭ-Chŭmpōō, on the incarnation of Vishnoo, half-lion half-man.—Vidwŭnmodŭ-Tŭrŭnginēē, by Chirŭnjēēvŭ, on the opinions of the different Hindoo sects.—Nŭlŭ-Chŭmpōō, or the history of King Nŭlŭ.—Gŭnga-Chŭmpōō, on the goddess Gŭnga.—Anŭndŭ-Kŭndŭ-Chŭmpōō.—Vrindavŭnŭ-Chŭmpōō, on the amours of Krishnŭ :—Chitrŭ-Chŭmpōō, by Vanéshwŭrŭ-Vidyalŭnkarŭ, on the actions of king Chitrŭ-Sénŭ, of Bŭrdwan.[i]

On Poetical Measures (Chŭndŭ.)

Chŭndomŭnjŭrēē, by Gŭnga-Dasŭ.—Pingŭlŭ-Vrittee, by Pingŭlarcharyŭ.—Shrootŭbodhŭ, by Kalēē-Dasŭ.—Pingŭlŭ-Prŭkashŭ.—Chŭndomala.—Chŭndovrittee.

Hymns (Sŭngēētŭ.)

Gēētu-Govindŭ, by Jŭyŭ-Dévŭ.—Comments by Narayŭnŭ, Krishnŭ-Dŭttŭ, and Pōōjarēē-Goswamēē.—Gēētŭ-Girēēshŭ.—Gēētŭ Shŭnkŭrŭ.—Gēētŭ-Gourēēshŭ.—Ragŭ-Mala.—Sŭngēētŭ Rŭtnakŭrŭ.—Ganŭ-Vidya.—Sŭngēētŭ-Dŭrpŭnŭ.—Sŭngēētŭ-Rŭhŭsyŭ.

Specimens of Hindoo Poetry.

Brief Descriptions of the Six Seasons, extracted from different authors.

The dewy Season.

स्वैरिण्या नियमा इव स्मितरुचिः कौलाङ्गना-
नामिव स्नेहा वारमृगीदृशामिव नवस्त्रीणां

[i] He has not been dead longer than 50 or 60 years.

रतेच्छा इव । दम्पत्योः कलहा इव श्रिय इव
प्रायेण पापीयसां प्रादुर्भूय तिरो भवन्ति सततं
हैमन्तिका वासराः ॥

The day of the dewy season is no sooner born than, like the resolution of a seduced female, or the levity of a chaste wife, or the affection of a prostitute, or the love of pleasure in a bashful bride, or the quarrels of husband and wife, or the prosperity of the wicked—it dies.—*From the Sōōktikŭrnamritŭ, a compilation.*

Winter.

तुषारकालभूपालः ससार तुहिनाचलात् ।
सहसा जगतीं जेतुं सह सामन्तवायुना ॥
पलायते भिया भानुश्चित्रभानुदिशं ततः ।
सोऽन्विष्यते प्रतिप्रातर्दीनरुद्धीकृताननैः ॥
अवस्थां पत्युरालोच्य वासरः कृशतामगात् ।
प्रियापमानसव्रीडा मग्ना पयसि पद्मिनि ॥
विहीनतेजा हुतभुक् दीनालयपलायितः ।
जरत्पटपरीताङ्गो नीचैरपि स लंघते ॥

This season, as a king, with the cold winds for his retinue, advances from Himalŭyŭ to conquer the earth—he destroys the pride of the most powerful: the *lord* of *day*, filled with fear, takes refuge in the south-east;[k] every morning the shivering wretch, raising his head, seeks him in vain; *day*, mourning the loss of his lord, constantly wastes away; the *water lily*, having lost her beloved, ashamed hides her head beneath the waters; *fire*, having lost all his energy, retires to

[k] The warm quarter.

the cottage of the poor, covering himself with rags, so that even the starving wretch sets him at defiance.

विभीषयति शीतलं जलमहिर्वपुष्मानिव
प्रलोभयति कामिनीस्तन इवास्तधूमो ऽनलः ।
सुताप्रय इव त्विषो दिनमणेः सुखाकुर्व्वते
कुटुम्वकटुवागिव व्यथयते तुषारानिलः ॥

The coldness of the water excites the same fears in the mind, as the presence of a serpent; a fire without smoke awakens the same desires as the breasts of a female in the mind of the unchaste; the rays of the sun cheer the heart like the birth of a son; the impression of the cold wind on the body, resembles unkind words from the lips of a friend.

Spring.

ललितलवङ्गलतापरिशीलनकोमलमलयसमीरे । मधुकरनिकरकरम्वितकोकिलकूजितकुञ्जकुटीरे ॥ विहरति हरिरिह सरसवसन्ते । नृत्यति युवतिजनेन समं सखि विरहिजनस्य दुरन्ते ॥ मृगमदसौरभरभसवशम्वदनवदलमालतमाले । युवजनहृदयविदारणमनसिजनखरुचिकिंशुकजाले ॥ मदनमहीपतिकनकदण्डरुचिकेशरकुसुमविकाशे । मिलितशिलीमुखपाटलिपटलकृतस्मरतूणविलासे ॥

The winds from mount Mŭlŭyŭ bring on their wings the fragrance of the cloves—the humming of the bees, and the

sweet voice of the cuckoo, are heard in the thickets of the grove—the fresh leaves of the tŭmalŭ send forth a fragrance resembling musk—the flowers of the Butea frondosa resemble the nails of Cupid covered with the hearts' blood of unfortunate lovers—the flower of the pŭnnagŭ resembles the sceptre of Cupid, and the bees sitting on the flower of the most fragrant pandanus, his quiver. Krishnŭ, at this season, plays his gambols, but the widow and widower endure the severest misery.—*Jŭyŭ-Dévŭ*.

रसालमुकुलाशुगो भ्रमरमालिकाशिञ्जिनी
दधत् कुसुमकार्म्मुको जगति यस्य सेनापतिः १
वसन्तवसुधेश्वरः सरति सो ऽद्य जेतुं रुषा तुषार
करमन्त्रिणा भ्रमरकोकिलः कामिनीः ॥

To wound the heart of the female abandoned by her husband, Spring advances, in the habit of a monarch, accompanied by Cupid, his commander, whose bow is formed of the flowers—his bowstring of the rows of bees resting on the flowers—and his arrows of the buds of the mango. Chŭndrŭ [the moon] is his counsellor, and the bees and the cuckoo are his attendants.

अद्योत्सङ्गवसद्भुजङ्गकवलक्लेशादिवेशाचलं
प्रालेयप्लवनेच्छयानुसरति श्रीखण्डशैलानिलः १
किन्तु स्निग्धरसालमौलिमुकुलान्यालोक्य हर्षो
दयादुन्मीलन्ति कुहूःकुहूरिति कलोत्तानाः पि
कानां गिरः ॥

The wind of mount Mŭlŭyŭ, let loose, in gentle gusts, from the mouths of the serpents which had devoured it, is proceeding to Himalŭyŭ to be cooled. The cuckoo, cheered by the sight of the mango buds, utters in every forest the sweet sound koohōō, koohōō.—*Jŭyŭ-Dévŭ*.

Summer.

सुतप्ता सौभाग्यस्खलितवनितावद्सुमती
समीरो मन्थाद्रेर्भ्रमणफणभृत्फूत्कृतिसखः ।
विवस्वान् दुष्प्रेक्ष्यो द्रविणमदमत्तस्य मुखवत्
जगद्योगीन्द्राणां नयनमिव निष्पन्दमभवत् ॥

During this season, the earth, through the intensity of the heat, may be compared to a female left in the bloom of youth in a state of widowhood;[l] —the scorching wind resembles the breath of the serpent Ŭnŭntŭ, at the churning of the sea;[m] —the sun in the heavens exhibits the countenance of a person puffed up with the possession of riches;—and the world is become motionless, like the eyes of the contemplative yogēē. —*From the Sooktikŭrnamritŭ.*

The rainy Season.

सशीकराम्भोधरमत्तकुञ्जरस्तडित्पताको
ऽशनिशब्दमर्द्दलः । समागतो राजवदुद्धत
ध्वनिर्घनागमः कामिजनप्रियः प्रिये ॥

This season, the delight of the amorous, comes, like a king

[l] This allusion brings before us a most dreadful fact connected with the Hindoo custom of marrying girls in their infancy: vast multitudes of these are left widows while they remain children, and, as they are forbidden ever to marry again, they almost invariably lose their chastity; and thus the houses of thousands of Hindoos become secret brothels.

[m] This legend is found in the Mŭhabharŭtŭ. The gods and the giants united to churn the ocean, to obtain the water of life. They twisted the serpent-god Unŭntŭ round mount Mŭndŭrŭ, and the gods laid hold of the head, and the giants of the tail, whirling the mountain round in the sea, as the milkman his stick in the act of churning; but such was the heat of the breath of Unŭntŭ, that the gods, unable to endure it, exchanged places with the giants.

sitting on a cloud-formed intoxicated elephant; the lightning his flag, and the thunder his large kettle-drum.—*Kalēē-Dasŭ.*

विपाण्डुरं कीटरजस्तृणान्वितं भुजङ्गवद्वक्रगतिं प्रसर्पितं । ससाध्वसैर्भेककुलैर्विलोकितं प्रयाति निम्नाभिमुखं नवोदकं ॥

The streams formed in the vallies, are become yellow tinged with white, and carry on their surface worms, straws, and dust; they pursue their course in so serpentine a manner, that the frogs become affrighted at their approach.—*Kalēē-Dasŭ.*

घनतरघनवृन्दैश्छादिते चान्तरीक्षे निविडतिमिरजालैर्दिक्षु संक्षोभितासु । दिवसरजनिभेदं मन्दवाताः शशंसुः कमलकुमुदगन्धानाहरन्तः क्रमेण ॥

The air is filled with heavy clouds, and the ten quarters are covered with darkness, so that the day is known only by the fragrance of the water-lily, and the night by the scent of the white nymphæa, wafted by the gentle zephyrs.—*Vishwŭnat'hŭ.*

निमील्य लोचने मन्ये दिवाकरनिशाकरौ ।
निद्राति भगवान् गाढं प्रावृषेऽनुभवन् सुखं ।

Vishnoo, whose eyes are the sun and moon, having retired to sleep, the world is left in darkness.—*Ibid.*

क्षपां क्षामीकृत्य प्रसभमपहृत्याम्बु सरितां प्रताप्योर्व्वीं सर्व्वां वनगहनमुत्साद्य सकलं । क्व सम्प्रत्युष्णांशुर्गत इति समन्वेषणपरास्तडिद्दीपालोकैर्दिशि दिशि चरन्तीव जलदाः ॥

The clouds, seizing the lightning, are in search of the sun, to inflict upon him deserved punishment, for shortening the night, for drying up the water of the rivers, for afflicting the earth by his rays, and burning up the forests.—*From the Sōōkti-kŭrnamritŭ.*

The sultry Season.

काशैर्मही शिशिरदीधितिना रजन्यो हंसैर्ज्ज-
लानि सरितां कुमुदैः सरांसि । सप्तच्छदैः
कुसुमभारनतैर्व्वनान्ताः शुक्लीकृतान्युपवनान्य-
पि मालतीभिः ॥

The earth is become white, covered with the saccharum spontaneum—the night is turned into day by the effulgence of the moon—the rivers are become white with geese—so are the pools, filled with the water lillies; the forests, covered with the echites scholaris, and the gardens with the profusion of the great flowered jessamine.

Description of the beautiful Dŭmŭyŭntēē.[n]—Whence did Vidhata procure the materials to form so exquisite a countenance as that of Dŭmŭyŭntēē? He took a portion of the most excellent part of the moon, to form this beautiful face. Does any one seek a proof of this? Let him look at the vacuum [spots] left in the moon.—*Shrēē-Hŭrshŭ.*

Another description of a female.—Her eyes resemble the full-blown nymphæa; her face the full-moon; her arms, the charming stalk of the lotos; her flowing tresses the thick darkness.—*Pŭkshŭdhŭrŭ-Mishrŭ.*

[n] The queen of Nŭlŭ, a king of the race of the sun.

Another.—This beautiful nymph is nothing less than an archer; her eye-brows form the bow; the two extremities of her eyes, the bow-string, and her eyes, the arrow. Whom does she seek to wound? My deer-formed heart.

Another.—Thy eyes have been formed of the blue nymphœa; thy face from the lotus; thy teeth from the flowers of the pubescent jasmine; thy lips from the budding leaves of the spring; and from the yellow colour of the chŭmpŭ,[o] the whole body.—Wherefore, then, has Vidhata made thy heart hard as a stone?

Another.—Thine eyes have completely eclipsed those of the deer: why then add kajŭlŭ?[p] Is it not enough that thou destroy thy victim, unless thou do it with poisoned arrows?

IMITATION OF A COUPLET,

Sent from Gour, by Lŭksmŭnŭ-sénŭ, to his father Bŭllalŭ-sénŭ, the Emperor of Delhi, on hearing of the Emperor's attachment to a female of low cast.

Thy cooling pow'r, O WATER, all confess,
But most the pilgrim wand'ring o'er the sands:
His parched lips in strains of rapture bless
The cooling cheering draught from thine indulgent hands.

Thy spotless purity, O virgin fair,
The pearly dew-drop on the lotos shews,
And, touched by thee, though sinking in despair,
Nations as pure become as Himalŭyŭn snows.

Nor do thy virtues here their limits find,
Nymph of the chrystal stream, but thou dost bless
With life, and health, and pleasure, all mankind,
Found at the crowded ghaut, or in the wilderness.

Should'st *thou* then seek the swift descending way,
Ah! who shall interpose, or who thy progress stay?

[o] Michelia Champaca.

[p] An ore of lead, which when applied to the lower eye-lid is supposed by the Asiatics to give a more bewitching appearance to the eyes.

Dramatic.

Scene in the palace of Jŭnŭkŭ, where the nuptials of Ramŭ had been celebrated the preceding evening.

Entĕr Pŭrŭshoo-Ramŭ. [Seeing Ramŭ, he says to himself], This is that Ramŭ, dressed in nuptial garments, with his younger brother. Ah! Ah! half a boy and half a man! Instead of Kamŭ,[q] they have called him Ramŭ. He has been formed with all the three qualities, beauty, courage, and that which excites admiration. He is more beautiful than the god of love. With his two arms he has outdone Mŭha-Dévŭ; and the wonders of his person eclipse those of the god wearing the crescent.

Lŭkshmŭnŭ. I see in him [Pŭrŭshoo-Ramŭ] courage and benevolence united, for he carries with him the arms of the warrior, and the distinctive mark of the bramhŭn. In him are united both casts, the bramhŭn and the kshŭtriyŭ.

Ramŭ. Brother, thou knowest not; but this is Bhargŭvŭ [a descendant of Bhrigoo]. *The two brothers walk up to Pŭrŭshoo-Ramŭ, and, with joined hands, Ramŭ speaks:* Oh! Bhŭgŭvan! thou art the jewel in the head of the race of Bhrigoo; with my younger brother, I bow to thee.

Pŭrŭshoo-Ramŭ. Oh! beloved youth, be thou victorious in war.

Ramŭ. Oh! Bhŭgŭvan! thou conferrest upon me the highest favour.

[q] The god of love.

Pŭrŭshoo-Ramŭ. [*Suppressing his anger against Ramŭ.* Why should I be offended with Ramŭ, a child so meek, and beautiful as the moon? But how can I spare him who has broken the bow of my guide Shivŭ, as one breaks a sugar-cane? Still, it cannot be right that I should, with my axe, reduce to widowhood this child Shēēta, the daughter of king Jŭnŭkŭ. Yet how should this axe, the enemy of the neck of Rénooka, be pacified?]—*Addressing Ramŭ.* Thus far my salutation—words of course.—

Ramŭ, (laughing). What then is in thy mind?

Pŭrŭshoo-Ramŭ. I eagerly desire to satiate this hardened axe with the blood of both thine arms—those arms swelled with pride through having broken the bow of my guide Shivŭ—the blood of those arms, sweet as honey.

Ramŭ. To favour or to destroy, I am thine: but why art thou offended?

Pŭrŭshoo-Ramŭ. What! art thou blinded by pride? Thou hast done it—and *I* am the avenger—still art thou insensible? Hast thou not broken the bow which compelled the wife of the giant Tripoorŭ to perform the duties of a widow—the bow of the guide of the world?

Ramŭ. O Bhŭgŭvan! through the falsehoods of others, thou hast defiled thyself with anger against one who is innocent.

Pŭrŭshoo-Ramŭ. Is then the bow of Mŭha-Dévŭ still perfect?

Ramŭ. No.

Pŭrŭshoo-Ramŭ. How then canst thou be innocent?

Ramŭ. I know not whether I touched it or not. It was broken without an agent. What have I done?

Pŭrŭshoo-Ramŭ. What! art thou piercing me with a spear of sandal wood? But, why should I any longer hold converse with thee (*tauntingly, and grasping his axe,*) Oh! Ramŭ! Breaking the bow of Mŭha-Dévŭ, thou art become a heinous sinner—therefore shall this axe be plunged into thy neck.

Ramŭ. Prepare! For whether this golden chain continue on my neck, or thy axe be plunged therein, against bramhŭns we make no war. Whether the eyes of my spouse be ornamented with paint, or filled with tears; or, whether others behold my beautiful face, or I behold the face of Yŭmŭ, still we are nothing in the presence of bramhŭns.

Pŭrŭshoo-Ramŭ. Dost thou, presenting the reverential salutation, esteem me as a common bramhŭn? Art thou so proud of being a kshŭtriyŭ, that thou despisest the bramhŭns?

Lŭkshmŭnŭ. O bramhŭn, it does not become us even to mention the subject of war before thee, for we are all destitute of strength: thou dwellest in the heights of strength [the expression is, on the heads of the strong]; the strength of the kshŭtriyŭs lies in this (holding out his bow), and this has but one goonŭ,[r] but that in which thy strength lies, (the poita,) has nine.

[r] Goonŭ means a quality as well as a bow-string.

Ramŭ. Oh! brother! To address words destitute of reverence to this person, who is at once so excellent, a sacred guide, a divine sage, is improper.

Pŭrŭshoo-Ramŭ. What fault has he (Lŭkshmŭnŭ) done? The fault belongs to me and to this axe, that we did not destroy his ancestors.[s]

Ramŭ. O Bhŭgŭvan! spare him. It is not proper that thou shouldst be so incensed against a suckling child, [literally, a child with its mother's milk in his throat].

Pŭrŭshoo-Ramŭ. What dost thou call him? Rather say, the poison-throated child.

Lŭkshmŭnŭ. O Bhŭgŭvan! And art not thou the disciple of the poison-throated?[t]

Pŭrŭshoo-Ramŭ. Ha! Because I gave this name, art *thou* then my sacred guide?

Lŭkshmŭnŭ. O Bhŭgŭvan! I spoke this in reference to another subject. Thou knowest that Chŭndrŭ (the moon) mounted the head of Mŭha-Dévŭ, and yet he was not incensed: thou art the disciple of Mŭha-Dévŭ, therefore thou wilt not be offended with me: this was my meaning.

[s] This conqueror and butcher of the kshŭtriyŭs is in fact upbraiding himself for having spared an ancestor of Ramŭ's, and thereby now subjecting himself to what he considers the contemptuous expressions of these two boys.

[t] A name of Shivŭ, derived from the fable, that this god drank the universe-destroying poison, produced at the churning of the sea, and thereby burnt his throat.

Description of the excellent qualities of the family of Ramŭ, from the Rŭghoo-Vŭngshoo, by Kalēē-Dasŭ.—I bow to Doorga and Shivŭ, the father and mother of the world, who are constantly united as words and their meaning. I bow to them, that I may obtain words and their meaning. Where is the race born from the sun? Where in me is there even a scanty share of wisdom, and how shall I, with nothing but a raft made of the trunks of plantain trees, cross this ocean? Weak in wisdom, I seek the praise bestowed on the poets, but shall receive nothing but ridicule, and shall resemble the dwarf stretching out his arms to reach the fruit which is alone within the reach of the tall. But, seeing the ancient poets have, by their works, opened the door [of access] to this race, therefore I may proceed, for the thread finds a passage after the gem has been perforated by the diamond. I will therefore describe the race of Rŭghoo: If I can find but few words, still I will proceed, for the excellent qualities of this family have entered my ears, and I cannot rest. Pure from the very birth; they undeviatingly pursued an object till it was accomplished; they reigned to the utmost bounds of the ocean, and their chariots ascended to heaven; in the performance of sacrifices, they tenaciously adhered to the rules of the shastrŭ; they presented to every suppliant the boon he asked, however great; they awarded punishments perfectly suited to the crime; they arose from sleep at the time appointed by the shastrŭ; they sought riches for the sake of bestowing alms; for the preservation of truth, they used few words; they fought and conquered only for glory; they entered into the connubial state, only for the sake of offspring; in childhood they sought learning; in youth, they pursued secular affairs; in old age, they imitated the hermits; and in the last stage of life, they embraced a voluntary death.

Affectionate Address of Sēēta to Ramŭ. From the Ramayŭnŭ.

Son of the venerable parent! hear,
'Tis Sēēta speaks. Say, art not thou assur'd
That to each being his allotted time
And portion, as his merit, are assign'd,
And that a wife her husband's portion shares?
Therefore with thee this forest lot I claim.
A woman's bliss is found, not in the smile
Of father, mother, friend, nor in herself:
Her husband is her only portion here,
Her heaven hereafter. If thou, indeed,
Depart this day into the forest drear,
I will precede, and smooth the thorny way.
O hero brave, as water we reject
In which our nutriment has been prepar'd,
So anger spurn, and every thought unkind,
Unworthy of thy spouse, and by thy side,
Unblam'd, and unforbidden, let her stay.
O chide me not; for where the husband is,
Within the palace, on the stately car,
Or wandering in the air, in every state
The shadow of his foot is her abode.
My mother and my father having left,
I have no dwelling-place distinct from thee.
Forbid me not. For in the wilderness,
Hard of access, renounc'd by men, and fill'd
With animals and birds of various kind,
And savage tigers, I will surely dwell.
This horrid wilderness shall be to me
Sweet as my father's house, and all the noise
Of the three worlds shall never interrupt
My duty to my lord. A gay recluse,
On thee attending, happy shall I feel
Within this honey-scented grove to roam,
For thou e'en here can'st nourish and protect;
And therefore other friend I cannot need.
To-day most surely with thee I will go,
And thus resolved, I must not be deny'd.
Roots and wild fruit shall be my constant food,

Nor will I, near thee, add unto thy cares,
Nor lag behind, nor forest-food refuse;
But fearless traverse ev'ry hill and dale,
Viewing the winding stream, the craggy rock,
And, stagnant at its base, the pool or lake.
In nature's deepest myst'ries thou art skill'd,
O hero—and I long with thee to view
Those sheets of water, fill'd with nymphæas,
Cover'd with ducks, and swans, and silvan fowl,
And studded with each wild and beauteous flow'r,
In these secluded pools I'll often bathe,
And share with thee, O Ramŭ, boundless joy.
Thus could I sweetly pass a thousand years;
But without thee e'en heav'n would lose its charms.
A residence in heaven, O Raghŭvŭ,
Without thy presence, would no joy afford.
Therefore, though rough the path, I must, I will,
The forest penetrate, the wild abode
Of monkeys, elephants, and playful fawn.
Pleas'd to embrace thy feet, I will reside
In the rough forest as my father's house.
Void of all other wish, supremely thine,
Permit me this request—I will not grieve,
I will not burden thee—refuse me not.
But shouldst thou, Raghŭvŭ, this prayer deny,
Know, I resolve on death—if torn from thee.

SECT. XLIV.—*Works on Rhetoric (Ŭlŭnkarŭ.)*

It might be expected that the Hindoos, in possession of so refined a language as the Sŭngskritŭ, and whose country has produced so many learned men, and such works of profound erudition, would not neglect rules for composition, but that this appendage to learning would meet with its due share of attention. The shastrŭs called Ŭlŭnkarŭ (ornament) prove that these expectations have been realized. Bhŭrŭtŭ, a disciple of Védŭ-Vyasŭ, is supposed to have drawn from the Ŭgnee-pooranŭ the first rules of composition. From these rules

was formed the Kavyŭ-Prŭkashŭ, by Mŭmmŭt'hŭ-Bhŭttŭ, on which many comments have been written, but that of Mŭhéshwŭrŭ is most esteemed.

The Ŭlŭnkarŭs, however, are now but little read: the present race of pŭndits, not aspiring to authorship, are content to learn the grammar and to read a few of the poets, and of the works on the measures of verse, called Chŭndŭ. The following works on rhetoric are still extant: Kavyŭ-Prŭkashŭ, by Mŭmmŭt'hŭ-Bhŭttŭ.—Comments, by Chŭndrŭ-Shékŭrŭ, Shrēē-Ramŭ, Kŭmŭlakŭrŭ, Mŭshéshwŭrŭ-Nyayalŭnkarŭ, and Chŭndēē-Dasŭ.—Kouvŭlŭya-Nŭndŭ, by Apyŭyŭdēēkshitŭ; and a comment, entitled Ŭlŭnkarŭ-Chŭndrika.—Rŭsŭ-Chŭn-drodŭyŭ.—Rŭsŭ-Gŭngadhŭrŭ.—Rŭsŭ-Mŭnjŭree, by Bhanoo-Dŭttŭ-Mishrŭ, with a comment on ditto, by Nagojee-Bhŭttŭ.—Rŭsŭ-Tŭrŭnginēē.—Rŭsŭ-Rŭtnavŭlēē.—Rŭsŭ-Mēēmangsa.—Ŭlŭnkarŭ-Koustoobhŭ, by Jēēvŭ-Goswamēē; and a comment, by Ramŭ-Chŭrŭnŭ.—Ulŭnkarŭ-Sŭrvŭswŭ, with a comment on ditto.—Ŭlŭnkarŭ-Chŭndrodŭyŭ.—Kavyŭ-Chŭndrika, by Kŭvee-Chŭndrŭ.—Kavyŭ-Dŭrshŭ.—Kavyŭ-Kŭlpŭlŭta.—Sahityŭ-Dŭrpŭnŭ, by Vishwŭ-Nat'hŭ-Kŭvirajŭ.—Sahityŭ-Koutōōhŭlŭ.—Vabhŭttalŭnkarŭ, and a comment.

SECT. XLV.—*On Music.*

In the former edition of this work, the author inserted a brief account of the science of music, according to the ideas of the Hindoo writers; but as that account contains scarcely any facts not to be found in the essays of Sir W. Jones and Mr. Paterson, and as this volume will necessarily now be swelled beyond the limits originally assigned to it, the author begs leave to refer the reader to those essays, which he will find in the third and the ninth volumes of the Asiatic Researches.

SECT. XLVI.—*Works on Ethics.*

The Hindoo sages have written less on morals than on any other subject. Only one original work on ethics is to be found amidst the innumerable volumes of Sŭngskritŭ literature, and that is the Pŭnchŭ-Tŭntrŭ. The other works mentioned below are chiefly compilations from the pooranŭs, which indeed abound with passages on moral subjects, frequently in the form of narration: the Pŭdmŭ, the Skŭndŭ, and Vrihŭnnarŭdēēyŭ pooranŭs contain many lessons on the duties of life; in the Mŭhabharŭtŭ are found instructions to kings, and encomiums on gifts: and Mŭnoo, as well as other writers on the civil and canon laws, have enlarged on the duties of the different orders of men. The following appear to be the only works now extant which may be classed under this head: The Pŭnchŭ-Tŭntropakhyanŭ, by Vishnoo-Shŭrma.—The Hitopŭdéshŭ,[u] an abridgment from the Pŭnchŭ-Tŭntrŭ, by the same pŭndit.—Vétalŭ-Pŭnchŭ-Vingshŭtee, twenty-five stories by Vétalŭ.—Kŭt'ha-Sŭrit-Sagŭrŭ.—Kŭt'ha-Prŭkashŭ.—Rajŭ-Nēēt'hee, on the duties of kings.—Dŭshŭ-Koomarŭ,[x] by Dŭndēē, a mendicant, on various duties and customs; and a comment on ditto.—Dŭshŭ-Koomarŭ-Kŭt'ha-Sarŭ, the essence of the above work, by Bhŭ[illegible]ree-Hŭree.

Maxims, or Proverbs, from the Pŭnchŭ-Tŭntrŭ, by Vishnoo-Shŭrma.

All men love the amiable and the virtuous.

[u] This work has been translated by Sir W. Jones and Mr. (now Dr.) Wilkins.

[x] This work is placed here because it contains sections on morality, but it is properly a kavyŭ.

Where there are no learned men, there even the ignorant are esteemed learned, as where there are no trees, there the palma christi is esteemed a tree.

Men are not naturally either friends or enemies: friendship and enmity arise from circumstances.

He is a friend who assists in time of danger.

Courage is tried in war; integrity in the payment of debt and interest; the faithfulness of a wife in poverty, and friendship in distress.

Evil will befal him who regards not the advice of a benevolent friend.

He who in your presence speaks kindly, but in your absence seeks to injure you, must be utterly rejected, like a bowl of poison covered with milk.

The cruel are feared even by the wise.

The earth trembles while she sustains a person who seeks to injure a generous, faithful, and holy person.

Neither love nor friendship is to be cultivated towards a malignant person: cinders, hot or cold, will either burn or defile the hand.

Very great sins and very great acts of virtue, are certainly punished and rewarded either within three years, or three months, or three lunar quarters, or in three days.

The very anger of the virtuous man is acceptable; but the malignant are to be renounced even when free from anger.

The vicious, notwithstanding the sweetness of their words, and the honey on their tongues, have a whole storehouse of poison in the heart.

A ram, a buffalo, a cat, a crow, and a vicious person, if confided in, aspire to mastership.

A wicked person, though possessed of learning, is no more to be trusted than a serpent with a jewel in its head.

It can never be safe to unite with an enemy: water, though heated, will still extinguish fire.

That which is possible may be done; but that which is impracticable can never be accomplished.

He who trusts in an enemy or in a faithless wife, has arrived at the end of his days.

The friendship of a good man is not easily interrupted, and if lost is soon regained: a golden bowl is not easily broken, but if broken is soon repaired. The friendship of the vicious is soon lost, and never regained but with great exertion: an earthen bowl is quickly broken, and cannot be repaired even with the greatest labour.

The heart of an excellent man resembles the cocoa-nut, which, though hard without, contains refreshing water and delicious food within. The vicious resemble the jujube, which is soft without, but hard (a stone) within.

The heart is never so much cheered as by the words of the excellent.

There is no union between the thoughts, the words, and the actions of the wicked; but the thoughts, words, and actions of the good, all agree.

Let not a person change an old abode for a new one, but after long consideration.

He is a real teacher who not only instructs others, but practises the same duties himself.

That place is to be forsaken in which provisions, friends, learning, respect, a numerous population, fear of doing wrong, fear of disgrace, excellent artizans, charitable persons, those who lend, physicians, benefactors, and a river of excellent water, are wanting.

A guest should be entertained without enquiring into his merits.

The strongest of all desires are those connected with riches and life.

A young wife is more dear to an old man than life itself; but a young wife never loves an old man; she merely waits upon him, and considers him a nauseous draught.

Women never love nor hate; all their search is after new friends.

That woman is destitute of virtue who in her father's house is not in subjection, who wanders to feasts and amusements, in the presence of men throws off her veil, remains as a guest in the houses of strangers, associates with the lewd, drinks inebriating beverage, and delights in distance from her husband.

It is a great fault in a woman to be much devoted to sleep.

A woman can never be independent; in childhood, she must be subject to her father; in youth to her husband, and in old age to her sons.

Riches are every thing: a rich man is always surrounded with friends, feared as powerful, and honoured as learned. The poor, though possessing friends, power, and learning, are despised.

As milk taken by a serpent is soon changed into poison, so, though a vicious person may have read sacred books, and have been instructed in the duties of life, he does not renounce vice.

A wise man will consult the nature (disposition) of others more than other qualities (or circumstances,) because nature, rising above every thing, will be uppermost at last.

Let none confide in the sea, nor in whatever has claws, or horns, or carries deadly weapons, neither in a woman, nor in a king.

Actions after the most mature consideration, the food which has been well digested, the wife who has been well

governed, the king whose servants are highly diligent, the son who has acquired real learning, the person who returns wise answers, and he who is prudent in all his actions, are seldom pernicious.

We call him aged who has lived many years; but the wise man is still older than he: let the words of such an one be heard with reverence.

The injurious, the infamous, the discontented, the wrathful, the fearful, and the dependent, are all subjects of sorrow.

Desire is the cause of sin; by it even the wise are drawn into evil: from it proceed lust, anger, stupefaction, and destruction.

A wise man will never be the leader of a party, for if the affairs of the party be successful, all will be equally sharers, and if unsuccessful, the leader alone will be disgraced.

Subjection to the passions is the high road to ruin. Victory over the passions is the way to greatness.

In time of peril, friends are sources of sorrow.

He who delivers another from danger and he who removes terror from the mind, are the greatest of friends.

He is a second father who rushes into the presence of death to save another.

He is to be placed among the wicked, who, in the time of extreme peril, is astounded with fear.

The truly great are calm in danger, merciful in prosperity, eloquent in the assembly, courageous in war, and anxious for fame.

Let these faults be renounced: excessive sleep, drowsiness, fear, anger, idleness, and inactivity in danger.

Little things should not be despised: many straws united may bind an elephant.

A sinful body, like a tree, bears the following fruits: disease, sorrow, anguish, bonds, and misery.

Riches are treasured up against the day of danger; but to save life every thing is to be sacrificed. If life be preserved, all is safe; if life be lost, all is lost.

Death is inevitable: if so, still it is better to die in the pursuit of good than of evil.

For a dependent who serves another without reward, let life itself be hazarded.

Life is of no value, if fame be gone: the body is destroyed in a moment, but honour will last for ages.

Death, dreaded through life, is not perceived when he arrives.

Friendship never subsists between the eater and that which may become food.

Contract not sudden friendship with a new comer.

Danger should be feared when distant, and braved when present.

Men are not to be honoured or slain according to their cast, but according to their actions.

An excellent person presents to a guest, a clean seat, water, and sweet words.

The sight of the eyes is not sight; but he is blest with vision who possesses knowledge; the ignorant are the blind.

Of these afflictions, viz. the want of children, losing them as soon as born, or their remaining in a state of ignorance, the former is the least painful.

Of all precious things, knowledge is the most valuable: other riches may be stolen, or diminished by expenditure, but knowledge is immortal, and the greater the expenditure the greater the increase; it can be shared with none, and it defies the power of the thief.

He who is not placed on the list of fame, is dead while he lives.

He who seeks neither learning, riches, power, reli-

gious austerities, nor charity, is the ordure of his mother.

The following things produce pleasure: the increase of riches, health, an affectionate wife, an obedient son, and that learning by which wealth may be acquired.

The person who possesses neither religion, nor riches, the desire of happiness, nor of liberation, is a two-legged goat, with false teats on its neck.

When a man enters upon the practice of religion, let him do it with all his powers, realizing death as near at hand; when he seeks riches and knowledge, let him esteem himself immortal.

He who is destitute of courage in commencing an undertaking, and of power and diligence in prosecuting it, always says, The secret will of fate must be accomplished; there is no reversing it. But the man of business says, Fate always works by instruments; a carriage can never travel with one wheel: the prey never falls into the mouth of the lion.

He who seeks the company of the wise, shall himself become wise: even glass inserted in gold, resembles a pearl; an insect, when concealed in a flower, is placed on the head [rather in the hair as an ornament].

The state of the understanding is seen in the attachments a person forms.

It is impossible to accomplish an object by unfit instruments. In the power of speech, whatever pains may be taken with it, a crow will never equal a parrot.

An excellent family gives birth to excellent children.

A wise man surrounded with real friends, can accomplish the work of the rich and the powerful.

The covetous and the dissatisfied have no home. Covetousness produces sin, and sin death.

Good derived from evil is not good. No good is obtained without a risk.

Truth, contentment, patience, and mercy, belong to great minds. The good exercise compassion by making the case of others their own.

The house of that man is empty which contains neither an excellent son, nor an excellent friend.

A wise man will not proclaim his age, nor a deception practised upon himself, nor his riches, nor the loss of riches, nor family faults, nor incantations, nor conjugal love, nor medicinal prescriptions, nor religious duties, nor gifts, nor reproach, nor the infidelity of his wife.

A man of excellent qualities is like a flower, which, whether found amongst weeds or worn on the head, still preserves its fragrance.

It is better to make a vow of silence than to utter falsehoods; to be an eunuch than to seduce the wife of another; death is better than the love of slander; mendicity than the enjoyment of property obtained by fraud; and sitting alone in a forest, than in the company of unreasonable men.

The life of the diseased, of a wanderer, of a dependent, and of one living in the house of another, is death; and the death of such a one is rest.

The contented are always happy; the discontented are ever miserable.

He who is free from anxious desire, is as learned [enjoys as much of the fruit of learning] as though he had studied the shastrŭ, or acquired it from the instructions of others.

Benevolence towards all living creatures—this is religion.

Happiness consists in the absence of anxiety.

A capacity rapidly to dissolve doubts, and to describe things, is a mark of superior genius.

To preserve family credit, it may be lawful to disown a person; to secure the prosperity of a village, family honours may be renounced; for the good of a city, a village may be abandoned; and for the preservation of life, the whole world.

There are two excellent things in the world, the friendship of the good, and the beauties of poetry.

Riches are like the dust of the feet. Life is a bubble.

Religion is the ladder by which men ascend to heaven.

The man who sacrifices present happiness for the sake of riches, is the porter of others, and a partner in mere labour.

Why may not those riches, which are neither bestowed in alms, nor enjoyed, be considered as mine as well as thine?

A gift bestowed with kind expressions, knowledge without pride, and power united to clemency, are excellent.

Do not lay up excessive riches. Riches amount to just as much as is bestowed in gifts or enjoyed; the rest goes to others.

The wise man does not desire what is unprofitable; mourns not for what is lost; is not overwhelmed in adversity.

Neither a king, nor a minister, nor a wife, nor a person's hair, nor his nails, look well out of their places.

The elephant, the lion, and the wise man, seek their safety in flight; but the crow, the deer, and the coward, die in their nest.

Men ought not to be agitated in times either of joy or sorrow, for these follow each other in perpetual succession.

When the purse-proud sink into poverty, they endure excessive anguish.

The enemies feared by the rich are, the king, water, fire, the thief, and the swindler.

A good man's friendship continues till death, while his anger endures but for a moment.

He is excellent who protects and nourishes those who seek his assistance.

The strength of an aquatic animal lies in the water; of those inhabiting a fort, in the fortress; of a dog, in his kennel; of a king, in his ministers.

She deserves the name of wife, who can manage her family affairs, who is the mother of sons, and whose affections are placed exclusively on her husband.

Wisdom assists more than strength.

The more you nourish the anxiety of the heart, quarrels, and cutaneous disorders, the more they increase.

The disinterested friend, who is affected with the joys and sorrows of another, is a medicinal cordial, the sanctuary of the heart, the delight of the eyes, the worthy receptacle of confidence.

Friends, who surround you in prosperity for the sake of interest, must be renounced; their services must not be accepted, lest they prove ruinous.

Every one looking downwards becomes impressed with ideas of his own greatness: but looking upwards, feels his own littleness.

Idleness, excessive attachment to the sex, disease, attachment to country or place, fearfulness, want of self-confidence, and blind trust in the gods, prevent a person's rising to greatness, and justly expose him to contempt.

The rich wish to acquire that which they do not possess, to hoard up what they acquire, and to watch against its dilapidation.

That strength by which an enemy cannot be overcome; that knowledge of religion which does not produce religious actions; and those riches which are never enjoyed, are totally worthless.

He who does not govern his passions, lives in vain.

As a mound of earth raised by the ants, or the sand in the hour-glass, so religion, learning, and riches, increase only by degrees.

Before his appointed season a person cannot die, though thrown into the very jaws of death; but when that time arrives, even a straw shall destroy him.

Greatness is not the fruit of birth, but of effort: it is not attained but by the greatest exertions; whereas, to become insignificant costs no pains; to raise a stone to the top of a mountain requires great labour, but it will descend with the utmost velocity.

Verbal instructions can be understood by all, even by irrational animals, but to understand a hint is a mark of real wisdom.

The thoughts of the heart may be gathered from the appearance of the body, from gestures, the motions of the eyes and feet, habits, words, and the countenance.

A wise man confines his anger within the bounds of his ability to defend himself; regulates his friendship by the excellence of his friends; and returns to each an answer suited to his question.

Attachments are founded neither on beauty nor on deformity, but on a taste perfectly unaccountable.

He who is free from covetousness, who is not soon angry, who possesses learning, who is ever constant at his post, and fearless in the execution of commands, is a proper person to abide in the houses of the great.

Kings, women, and climbing plants, love those who are near them.

Affection is known by these signs: by stretching the eyes to meet the person when afar off; by smiling at his approach; by kind and respectful enquiries; by praising him in his absence; by affectionate conversation, and by gifts.

He who speaks out of season, subjects himself to be despised or insulted.

A faithful servant must, even unasked, offer his advice in a moment of danger.

A wise and prudent man is not thrown into confusion by reproach; but is like the flame, which, when stirred, ascends higher and higher.

The lustre of a virtuous character cannot be defaced, nor the vices of the vicious ever become lucid: a jewel preserves its lustre though trodden in the dirt; but a brass pot, though placed on the head, still remains brass.

The excellency or the faults of conversation, of a horse, of an edge-tool, of a shastrŭ, of a musical instrument, and of an individual, depend upon those into whose hands they fall.

A wise hearer is not influenced by the speaker, but by the oration.

He whose friendship can bestow kingdoms, whose frown is death, and whose power is synonymous with victory, will preserve the splendour of his name.

Let no human being be despised, for who can tell how soon even the lowest may be raised.

He who breaks the command of the king, who offends a prostitute, or a cruel person, has embraced his own destruction.

The strong proclaim their power before their equals, not before the weak: the lion is incensed at the sound of the thunder, but not at the cry of the jackall; the storm tears up the lofty pine, yet spares the tender reed.

Be not afraid of sounds till thou hast ascertained their cause.

Let not a servant, without permission, appropriate to himself the smallest trifle belonging to his master, except for self-preservation.

Riches obtained unjustly, or laid out improperly, soon vanish.

Let not a person be employed who delays to give an account of that which is entrusted to him; nor a kshŭtriyŭ who carries a sword, nor an intimate friend, nor he who can offend without fear; nor a person to whom the employer is under obligation; nor the ambitious; nor the deceitful though their words are kind; nor those who, though they safely preserve what is acquired, are indifferent respecting the acquisition of more wealth; nor he who secretly exchanges his master's property; nor one destitute of wisdom; nor the greedy. Let a servant be first tried, and then employed.

A person of harsh speech is never loved: the deceitful have no friends.

He whose passions are not under controul, can never be virtuous; the covetous are destitute of all religion; the niggardly have no happiness.

The king whose counsellors are wine-bibbers, cannot retain his kingdom.

A king as a father must preserve his subjects from thieves, from his own officers, from their enemies, from his head-servants, and from his own rapacity.

Let not a virtuous man give himself up to sorrow on account of accidental mistakes.

A woman cannot be kept in due subjection, either by gifts, or kindness, or correct conduct, or the greatest services, or the laws of morality, or by the terror of punishment, for she cannot discriminate between good and evil.

An unchaste woman, a false friend, an insolent servant, and sleeping in a house containing a serpent, are death itself.

Let not him who has fallen into the hands of the cruel, trust to soothing measures, but rather put forth all his energy.

Let not a king invest his whole power, nor all his wealth, in the hands of any individual, so as to omit his own rigorous inspection.

It is of the essence of riches to corrupt the heart.

Let not the accidental faults of a real friend interrupt your friendship: the body, though it may contain sores, cannot be abandoned, and fire though it may have burnt down your house, is still necessary.

As medicine, though nauseous, must not be rejected, so a real friend, though unamiable, must not be discarded; but a vicious person, though ever so dear, as a limb in a state of mortification, must be renounced.

He is a wise man who is able to deliver another from misfortunes.

That employment is to be preferred by which a person may become more virtuous.

She deserves the name of wife who always approaches her husband with affectionate and submissive words.

He is a wise man whom the pious praise; we call those riches which do not puff up the mind; he is a happy man who has no thirst; we call that friendship which is not bought or influenced by outward circumstances; we call him an eminent person who is not subject to his passions.

He who never exercises his own judgment, but rests on the opinions of others, is a worthless person.

Secresy is essentially necessary to the success of all counsel. It is difficult to accomplish councils or plans which have been discovered.

Reunion to a person who has once violated the laws of friendship, resembles the birth of the crab, in which the parent dies.

Incorrect conduct, or a breach of friendship, or combating with a person of superior strength, is the high road to death.

He is mistaken who supposes that the king is ever his friend.

Who is there that has not suffered from the sex?

Whose honour has ever continued after he has become dependent on others?

Who has ever escaped the net of the injurious?

The goddess of prosperity seldom remains in the house of an ignoble person, or the goddess of learning in the house of the wicked; the wife of the man incapable of procuring riches seldom continues faithful.

He who is never angry but through the excitation of some outward cause, is pacified as soon as the cause ceases, but not so the man who is naturally choleric.

Benefits, though heaped on the vicious, are fruitless; but the smallest benefit, bestowed on the virtuous, produces a rich reward.

There is no happiness unmixed with misery.

A vicious, deceitful person, though at the approach of a friend he raises his hands as with joy, embraces him in his arms on his arrival, gives to him half his seat, weeps for joy, and makes the most moving and affectionate professions of respect and attachment, is like the hook baited with sweet paste: he has poison in his heart.

God has opened a way to the knowledge of every thing, except the heart of the vicious.

Who is not irritated by excessive importunity?

Who is not pleased with riches? Who is not learned in vice?

The vicious have no friends.

An ascetic ought to treat both friends and enemies alike; but it is a great fault when the rich forgive injuries.

He ought to expiate his crime by death who desires the office of his employer.

Advice to the stupid produces anger.

As long as a person remains silent, he is honoured, but as soon as he opens his mouth, men sit in judgment on his capacity.

Let the traveller fainting on his journey take rest under a tree which contains both fruit and shade.

A person possessing both parts and power, receives no credit for either if he associate with the mean.

A king destroys his enemies even when flying; and the touch of an elephant, as well as the breath of a serpent, are fatal; but the wicked destroy even while laughing.

A foolish king, a weak child, and a person puffed up by riches, desire that which cannot be procured.

Should the virtuous remain near the vicious, the effects of the deeds of the vicious will fall upon the virtuous: the sea was put in chains, on account of its vicinity to the wicked Ravŭnŭ.

The sweet words of the vicious, like fruit out of season, excite fear.

A person of low origin, by kind words, is soon persuaded to forgive an injury.

The learned say, Bear a thousand injuries rather than quarrel once; but if a quarrel be begun, use every possible means to gain the victory.

A propensity to begin groundless quarrels marks the ignorant.

Wicked ministers and servants are the first to advise unnecessary war, and the first to run away from the field of action.

We call that excellent council by which great things can be accomplished by small means.

Let every thing be done in its season, for to every thing there is a reaping time.

In the time of weakness, even under great injuries, shut up thyself like the turtle; but when a fair opportunity is given, shew thyself terrible as the all-devouring serpent (kalŭ-sŭrpŭ).

A council destitute of old men is unworthy of the name: but that wisdom is to be preferred which makes the young old.

Youth, beauty, life, prosperity, and love, are inconstant as the union of straws on a rapid current.

As a thief when seized is beaten all the way to prison, so the strokes of death fall on men in perpetual succession.

The allotted days and nights of human life, like a current down the sides of a mountain, pass away not to return.

Union even with the body is a broken one: need we wonder then, that no union on earth is indissoluble?

Our stay on earth resembles that of a traveller for the night: therefore sorrow for any thing on earth is unreasonable. The best remedy for worldly anxiety is indifference.

He who is subject to his passions will find the world even in a hermitage; but he who is free from worldly desire, finds a hermitage even in the city.

He who purifies himself in the river of a subdued spirit, the waters of which are truth, its waves compassion, and its shores excellent temper and conduct, will be liberated from this world; but liberation cannot be obtained by any outward observances.

Human life is made up of birth, death, decrepitude,

disease, pain, fear, calamity; in liberation from this consists true happiness; but deliverance from earth [earthly care] is excessively difficult, and only to be obtained by union to the pious [ascetics].[y]

SECT. XLVII.—*Works of an Historical Nature.*

Though it be a fact, that the Hindoos have not a single work on General History, yet they have many works, especially among their poems, which may be called historical. The greater part of the pooranŭs contain fragments of history, mixed, indeed, with much fable; but, were these fragments collected and arranged, there can be little doubt but that we should know much more than we do at present of this ancient people. The author here presents a list of those works, the contents of which may entitle them to be placed under this head:

Almost all the pooranŭs.—The Ramayŭnŭ, by Valmēēkee.—The Ŭdbhōōtŭ-Ramayŭnŭ, by ditto.—The Ŭdhwatmŭ-Ramayŭnŭ, by Vyasŭ-Dévŭ.—The Mŭhabha-

[y] Mr. Colebrooke, in his very ingenious Introductory Remarks to the Sŭngskritŭ edition of the Hitopŭdéshŭ, printed at the Serampore press, has these Remarks on the Pŭnchŭ-Tŭntrŭ: "In the concluding line of the poetical preface to the Hitopŭdéshŭ, it is expressly declared to have been drawn from the Pŭnchŭ-Tŭntrŭ and other writings. The book thus mentioned as the chief source from which that collection of fables was taken, is divided into five chapters, as its name imports: it consists, like the Hitopŭdéshŭ, of apologues recited by a learned bramhŭn named Vishnoo Shŭrma, for the instruction of his pupils, the sons of an Indian Monarch; but it contains a greater variety of fables, and a more copious dialogue, than the work which has been chiefly compiled from it; and on comparison with the Persian translations now extant, it is found to agree with them more nearly than that compilation, both in the order, and the manner, in which the tales are related."

rŭtŭ,[z] by ditto.—The Shrēē-Bhagŭvŭtŭ, by ditto.—Maghŭ, a poem by various learned men employed by king Maghŭ.—Rŭghoo-Vŭngshŭ, by Kalēē-Dasŭ.—Noishŭdhŭ, by Shrēē-Hurshu.—Bhŭttee, by Bhŭrtree-Hŭree. Kiratarjoonēēyŭ, by Bharŭvee.—Raghŭvŭ-pandŭvēēyŭ, by Vishwŭ-Nat'hŭ.—Nŭlodŭyŭ, by Kalee-Dasŭ.—Ŭbhignanŭ-Shŭkoontŭlŭ. — Koomarŭ-Sŭmbhŭvŭ. — Unŭrgŭ-Raghŭvyŭ. — Malŭtēē-Madhŭvŭ.—Vasŭvŭ-Dŭtta.—Vénēē-Sŭngharŭ. —Parijatŭ-Hŭrŭnŭ. — Oosha-Hŭrŭnŭ.—Vikrŭmorvŭshēē. — Malŭvee-Kagnee-Mitrŭ. — Moodra-Rakshŭsŭ. — Ramayŭnŭ-Chŭmpōō.—Bharŭtŭ-Chŭmpōō. —Ŭniroodḍhŭ-Chŭmpōō.

To enable the reader to form some idea of the Hindoos as historians, a table of contents of the Mŭhabhárŭtŭ, the most historical of any of their shastrŭs, is here inserted :

The first book contains accounts of—Poushyŭ, a king; Ootkŭnkŭ, a sage: Poulŭnŭ, a giant, including the history of the sage Bhrigoo; Astikŭ, a sage, and of the rise of the hydras; the birth of Gŭroorŭ, the divine bird on which Vishnoo rides; the churning of the sea of milk; the birth of the horse Oochchoishrŭva which Indrŭ obtained at the serpent sacrifice offered by Jŭnŭméjŭyŭ; the race of Yoodhisht'hirŭ; the birth of many different kings; the birth of many heroes; the birth of Vyasŭ-Dévŭ, the (*holy*) source of the incarnations of Yoodhisht'hirŭ and his brethren; the names of the gods from

[a] Mŭha signifies great, and Bhŭrŭtŭ is the name of one of the ancestors of Yoodhisht'hirŭ. Vyasŭ, to whom this work is ascribed, living in the age of Ramŭ, that is, in the tréta yoogŭ, yet the events celebrated in this poem took place in the kŭlee yoogŭ, and Yoodhisht'hirŭ, Krishnŭ, and the rest of the personages found here, are all acknowledged to be persons living in this last period.

whom these incarnate persons sprung; the rise of the doityŭs, danŭvŭs, yŭkshŭs, nagŭs, serpents, gŭndhŭrvŭs, the birds, and many other beings; the birth and journey to heaven of Kŭnwŭ, a sage; the birth of Bhēēshmŭ who forsook his kingdom and became a brŭmhŭcharēē; the preservation of his brother king Chitrangŭdŭ, and, after his death, the gift of the throne to another brother Vichitrŭvēēryŭ;[a] the birth of Yŭmŭ, under the curse of the sage Ŭnimandŭvyŭ; the births of Dhritŭrashtrŭ and Pandoo; the journey of the Pandŭvŭs to Varŭnavŭtŭ, where Dooryodhŭnŭ seeks to destroy the Pandŭvŭs by blowing them into the air while asleep; the consultation of Dooryodhŭnŭ and his friends respecting the quarrel with the Pandŭvŭs; the entrance of Yoodhisht'hirŭ and his friends into a forest,[b] where they meet a female giant, named Hirimva, and whose brother is destroyed by Bhēēmŭ; the birth of Ghŭtotkŭchŭ, a giant;

[a] It appears necessary here to give some account of the family whose quarrels form the principal subject of the Mŭhabharŭtŭ: by the widow of Vichitrŭvēēryŭ, Védŭ-Vyasŭ [the account of this man's own birth is indescribably obscene] had two sons, Dhritŭrashtrŭ and Pandoo, and by the slave girl of this widow another son, Vidoorŭ. Dhritŭrashtrŭ had one hundred sons, beginning with Dooryodhŭnŭ; and Pandoo (or rather five gods under his name) had five sons, Yoodhist'hirŭ, Bhēēmŭ, Urjoonŭ, Nŭkoolŭ and Sŭhŭ-Dévŭ. The capital of the kingdom which belonged to this family was Hŭstina-poorŭ. After Vichitrŭ-vēēryŭ had retired to the forest, Bhēēshmŭ, the elder brother, lived for some time, and presided over the education of the hundred sons of Dooryodhŭnŭ. Soon, however, quarrels arose in this large family, which induced Dooryodhŭnŭ to give five small districts to the Pandŭvŭs for their portion. Dooryodhŭnŭ afterwards won these towns, at dice, and, according to the stipulation, the Pandŭvŭs embraced the life of hermits for twelve years; but at the expiration of this term, through their friend Krishnŭ, they asked for five other towns; which Dooryodhŭnŭ refused, declaring that they should have nothing from him but what they conquered. This led to the war, which ended in the triumph of the Pandŭvŭs.

[b] While young, they fled from Dooryodhŭnŭ, and remained for some time concealed.

the meeting of Védŭ-Vyasŭ and the Pandŭvŭs; the journey of the Pandŭvŭs to the house of a bramhŭn at Ekŭchŭkra, agreeably to the command of Védŭ-Vyasŭ, whre they become servants, without making known their rank; the destruction of Vŭkŭ, a giant, by these servants; the astonishment of the villagers at the death of this giant; the births of Droupŭdēē,[c] and her brother Dhrishtŭdyoomnŭ; the journey of the bramhŭns of the above house to Pŭnchalŭ, to be present at Droupŭdēē's marriage, where Ŭrjoonŭ overcomes Ŭngarŭvŭrnŭ, a gŭndhŭrvŭ, but afterwards cultivates his friendship, and from him obtains the histories of Vŭshisht'hŭ and Oŭrvŭ; the success of Ŭrjoonŭ in archery over all the kshutriyŭs, and his consequent marriage with Droupŭdēē; the success of Bhēēmŭ and Ŭrjoonŭ over Shŭlyŭ, Kŭrnŭ,[d] and other kings, who wished to obtain Droupŭdēē; the suspicions of Bŭlŭramŭ and Krishnŭ, that these servants, who displayed such amazing power, must be their friends the Pandŭvŭs; their journey to the sage Bhargŭvŭ, to solve their doubts; the sorrow of the father of Droupŭdēē, that his daughter should have five husbands; the explanation of Védŭ-Vyasŭ, that as these five persons were descended from the gods, they might properly be called one; Droupŭdēē's marriage ceremony according to the form called doivŭ; the journey of Vidoorŭ, sent by Dhritŭrashtrŭ to bring the Pandŭvŭs; present made to Vidoorŭ; interview with Krishnŭ; Vidoorŭ's residence at Khandŭvŭ; the transfer of a small district by Dooryodhŭnŭ to the Pandŭvŭs; the directions of Narŭdŭ respecting the times when Droupŭdēē's five husbands

[c] This woman, who makes so conspicuous a figure in this poem, was the daughter of Droopŭdŭ, king of Pŭnchalŭ.

[d] This king was so famed for liberality that the Hindoos now, when they hear of a liberal person, say, "What is that in comparison with the liberality of king Kŭrnŭ!"

should dwell with her; the histories of the giants Soondŭ and Oopŭsoondŭ; Ŭrjoonŭ's meeting in the forest with Ooloopēē, the daughter of Kouvŭrŭ, a serpent, with whom he has familiar intercourse; Ŭrjoonŭ's visits to various holy places; the birth of a son named Vŭbhroovahŭnŭ; fable of the five ŭpsŭras turned into turtles by the curse of a bramhŭn whose devotions they had interrupted; their deliverance from the curse by meeting with Ŭrjoonŭ; Ŭrjoonŭ's interview with Krishnŭ at Dwarŭka; his elopement with Soobhŭdra, the sister of Krishnŭ;[e] the birth of Ŭbhimŭnyoo, the son of Soobhŭdra; the birth of Droupŭdēē's five sons, Shŭtanēēkŭ, Shrootŭsénŭ, Pritivindhŭ, &c.; Krishnŭ and Ŭrjoonŭ's play, in which one of them obtains a chŭkrŭ, and a bow and arrow; Ŭrjoonŭ's burning Khandŭvŭ forest,[f] and the preservation from the fire of Mŭyŭ, a danŭvŭ, and Tŭkshŭkŭ, a serpent; the birth of Sharŭngēē, the son of Mŭndŭpalŭ, a rishee.

The second book: the meeting of the Pandŭvŭs; the pride of Ŭrjoonŭ at seeing such a splendid meeting of kings, &c.; description by Narŭdŭ of the court of the gods called Dŭshŭ-dik-palŭ,[g] to correct Ŭrjoonŭ's pride;

[e] The family of Krishnŭ seems to have been eminent, in an uncommon degree, in all kinds of impiety. No wonder that the whole race was at last destroyed. The image of this woman is worshipped at the festivals of Jŭgŭnnat'hŭ, who is also distinguished as her brother.

[f] Urjoonŭ set fire to this forest, at the request of the god Ugnee, that the god might eat the medicinal plants, in order to cure him of a surfeit which he had contracted in eating too much clarified butter at a sacrifice by Mŭrootŭ, a king, in which clarified butter had been pouring on the fire, day and night for twelve months, in a stream as thick as an elephant's trunk, till poor Ugnee could eat no more.

[g] The Hindoos believe that the universe is surrounded and guarded by ten gods, called Dŭshŭ-dik-palŭ.

the commencement of the rajŭsōōyŭ sacrifice by the Pandŭvŭs; the killing of king Jŭrasŭndhŭ by Bhēēmŭ; liberation by Krishnŭ of the kings whom Jŭrasŭndhŭ had imprisoned in a cave; subjugation by the Pandŭvŭs of all the kings who refused to pay tribute; the arrival of other kings at the sacrifice; the presenting the garlands and the sandal wood to the kings; the grief of Dooryodhŭnŭ at the sight of the grandeur of the assembly, and the preparations for the sacrifice; the ridicule passed upon him by Bhēēmŭ; the challenge which Dooryodhŭnŭ, to be revenged on the Pandŭvŭs, sends to Yoodhisht'hirŭ; preservation of Droupŭdēē from Dooryodhŭnŭ by Dhritŭrashtrŭ.

The third book: the journey of Yoodhisht'hirŭ and his family into the forest after having lost his all, by playing at dice,[h] when all the people of the city follow them; of the worship Yoodhisht'hirŭ paid to Sōōryŭ in order to obtain in the forest food, fruits, roots, and the protection of the bramhŭns; Vidoorŭ driven away by Dhritŭrashtrŭ, for interceding in behalf of Yoodhisht'hirŭ's family; his visit to Yoodhisht'hirŭ; his being brought back by Dhritŭrashtrŭ; the joy of Kŭrnŭ, one of the generals of Dhritŭrashtrŭ's army, at being made acquainted with a

[h] This game is sanctioned by the shastrŭ: Yoodhisht'hirŭ, first, lost his estates; then, in succession, all the riches in his treasury, his four brothers, and his wife Droupŭdēē. When Droupŭdēē was brought to be given up to Dooryodhŭnŭ, he ordered her to sit on his knee, which she refused: he seized her by the clothes; but she left her clothes in his hands; and as often as he stript her, she was miraculously clothed again. At length Dhritŭrashtrŭ, the father of Dooryodhŭnŭ, was so pleased with Droupŭdēē, that he told her to ask what she would, and he would grant it. She first asked for her husband's kingdom; this was granted. She was permitted to ask other blessings, till all that her husband had lost was restored. Yoodhisht'hirŭ again encounters Shŭkoonee at chess, and again loses all. After this, Droupŭdēē and her five husbands enter the forest.

plan to destroy the Pandŭvŭs; Védŭ-Vyasŭ's persuasions to Dhritŭrashtrŭ and Dooryodhŭnŭ to desist, and not to go into the forest; account of Brŭmha's cow Soorŭbhēē; the visit of Moitréyŭ, the sage, to Dooryodhŭnŭ; his intercessions with the latter to bestow upon Yoodhisht'hirŭ a small estate, that he might not be compelled to remain in the forest; Dooryodhŭnŭ's anger; the curse of the sage on Dooryodhŭnŭ and Dhritŭrashtrŭ; Bhēēmŭ destroys Kirmēērŭ, a giant; the journey of Krishnŭ's family into the Pŭnchalŭ country to see Yoodhisht'hirŭ, &c.; the anger of Krishnŭ at hearing of Dooryodhŭnŭ's conduct towards Yoodhisht'hirŭ, his friend; Droupŭdēē's weeping before Krishnŭ, and relation of their sufferings in the forest; Krishnŭ's promises of relief; Krishnŭ's destruction of Shoubhŭ, a king; Krishnŭ's bringing Soobhŭdra and her son to Dwarŭka, his capital;[i] the arrival of Dhrishtŭdyoomnŭ, the brother of Droupŭdēē, in the forest, who takes his sister and her five children to his house; the journey of the Pandŭvŭs into Dwoitŭ forest, where Yoodhisht'hirŭ meets with Yŭmŭ; Bhēēmŭ's interview with many kings in the forest; Védŭ-Vyasŭ's journey to see the Pandŭvŭs, when he gives Yoodhisht'hirŭ an incantation by which a person may become always successful at dice; the removal of the Pandŭvŭs into Kamyŭkŭ forest; Ŭrjoonŭ's journey to the heaven of Indrŭ, to procure the divine weapons by which he hoped to destroy Dooryodhŭnŭ, &c.; Ŭrjoonŭ's meeting with a fowler (an incarnation of Shivŭ), and their quarrel respecting who shall kill a giant they discover; the meeting of Ŭrjoonŭ with the gods called the Dŭshŭ-dik-palŭ; Ŭrjoonŭ's arrival at the heaven of Indrŭ; his obtaining the weapons; the fears of Dhritŭrashtrŭ and Dooryodhŭnŭ at the intelligence; the interview of Yoodhisht'hirŭ with Vrihŭdŭshwŭ, a sage;

[i] Krishnŭ changed his capital from Mŭt'hoora to Dwarŭka.

Yoodhisht'hirŭ's grief; the history of king Nŭlŭ; account of the excessive love betwixt Nŭlŭ and his wife, so that they could not endure separation for the twinkling of an eye; Nŭlŭ's entrance into the forest, and the perfect indifference manifested by his wife; Lomŭshŭ's descent from heaven to see Yoodhisht'hirŭ; Ŭrjoonŭ's return, and relation to Yoodhisht'hirŭ of his having obtained the weapons; Lomŭshŭ's pilgrimage; account of the benefits to be obtained by visiting the holy places; the fruit which Lomŭshŭ obtained from his pilgrimage; the pilgrimage of Narŭdŭ and Poolŭstyŭ; the magnificent sacrifice offered by king Gŭyŭ; account of the sage Ŭgŭstyŭ; his eating Vatapee, a giant; Ŭgŭstyŭ's journey home for the purpose of obtaining a son; account of Rishyŭshringŭ; of Pŭrŭshooramŭ; the journey of the family of Krishnŭ to Prŭbhasŭ, a holy place; account of Soukŭnyŭ; Chyvŭnŭ's entertaining Ŭshwinēē and Koomarŭ with the juice of the somŭ plant at a sacrifice offered by Ŭgŭstyŭ; the resplendance of the body of Chyvŭnŭ through the favour of Ŭshwinēē and Koomarŭ; account of Jŭntoo, the son of king Somŭkŭ; Somŭkŭ's obtaining a hundred sons by offering a human sacrifice (nŭrŭ-yŭgnŭ); account of the kite and the pigeon; account of Ŭshtavŭkrŭ; the dispute between Ŭshtavŭkrŭ and Vŭndēē, son of Vŭroonoo; the victory over Vŭndēē by Ŭshtavŭkrŭ; the recovery of the father of Ŭshtavŭkrŭ, who had been overcome in play, and thrown into the water by Vŭndēē, in order to be carried down to the hydras; account of Yŭvŭkrēētŭ, a sage; of king Roivyŭ; of the journey of the Pandŭvŭs to mount Gŭndhŭmadŭnŭ; the visit of the Pandŭvŭs to the Narayŭnŭ hermitage; their journey to mount Rŭmvŭ; their visit to the Vŭdŭrēē hermitage; Droupŭdēē's dismissing Bhēēmŭ to fetch some flowers from a pool in Kŭdŭlēē forest, where he

meets with Hŭnooman; the quarrel of Bhēēmŭ with the yŭkshŭs and rakshŭsŭs who guarded the pool; Bhēēmŭ's killing the giant Jŭtasoorŭ; king Vrishŭpŭrva's visit to the Pandŭvŭs; the visit of the Pandŭvŭs to the Arshtisénŭ hermitage; the consolation imparted by Bhēēmŭ to Droupŭdēē respecting their recovering the kingdom; visit of the Pandŭvŭs to the hermitage Vŭdŭrēē; their bloody contest with the rakshŭsŭs and yŭkshŭs; their meeting with Koovérŭ, the king of the yŭkshŭs, and the conclusion of a peace; Ŭrjoonŭ's return from thence, and interview with his brothers; destruction of Nivatŭ-kŭvŭchŭ, a danŭvŭ, and Kalŭkéyŭ and Poulŭmŭ, two giants, by Yodhisht'hirŭ; Ŭrjoonŭ's shewing to Yoodhisht'hirŭ the weapons which he had brought from heaven; Narŭdŭ's advice not to use these heavenly weapons, but the common ones; descent of the Pandŭvŭs from mount Gŭndhŭmadŭnŭ; Bhēēmŭ's interview with a hydra as large as a mountain; the question put by the hydra; the threatening of the hydra to devour Bhēēmŭ unless he gave an answer; Bhēēmŭ's silence, and the hydra's swallowing him up; Yoodhisht'hirŭ's victory over the hydra, whom he compels to vomit Bhēēmŭ up again; the journey of the Pandŭvŭs into Kamyŭkŭ forest, where they are visited by Krishnŭ, Narŭdŭ, and Markŭndéyŭ; account of king Prit'hoo; conversation betwixt Sŭrŭswŭtēē and Tarkshŭrshee, a sage; account of the Mŭtsyŭ incarnation; Markŭndéyŭ's visit to the Pandŭvŭs; his rehearsal of the pooranŭs; account of king Indrŭdyoomnŭ;[k] of Dhoondhoomarŭ, a king; of Ŭngira, a sage; conversation betwixt Sŭtyŭbhama, the wife of Krishnŭ, and Droupŭdēē; journey of the Pandŭvŭs into Dwoitŭ forest; the journey of Dooryodhŭnŭ and others into a forest to engage in a sport called Ghoshŭ-yatra, where some gŭndhŭrvŭs seize Dooryodhŭnŭ and others, and carry them off; the success

[k] This king first set up the image of Jŭgŭnnat'hŭ in Orissa.

of the Pandŭvŭs in recovering them; Yoodhisht'hirŭ's sight of a deer in a vision, which intreats him to go into some other forest, as his family had eaten up almost all the game where they were; the removal of the Pandŭvŭs into Kamyŭkŭ forest; conversation respecting measures and coins; Bhēēmŭ's rescue of Droupŭdēē from the hands of Jŭyŭdrŭt'hŭ, a king, and his victory over him; a long account of Ramŭ, similar to that in the Ramayŭnŭ; account of Savitrēē, the god who presides over the gayŭtrēē; Indrŭ's assumption of the form of a bramhŭn, in which he goes to king Kŭrnŭ, and begs a pair of invaluable earrings from him; Indrŭ's gift of a weapon to Kŭrnŭ which would infallibly kill the person at whom it was aimed; of the power of friction, as it appears in rubbing two pieces of wood together; Dhŭrmŭ's visit to his son Yoodhisht'hirŭ; account of Vyasŭ-Dévŭ.

The fourth book: the journey of the Pandŭvŭs to Viratŭ, the residence of king Viratŭ; of the hanging up of their bows, arrows, spears, &c., like a dead body, in a tree in a cemetery;[1] their consultation how, in such a city, they may be concealed from Dooryodhŭnŭ's spies; their agreement to become servants to king Viratŭ; Yoodhisht'hirŭ's resolve to become gamester to the king; Bhēēmŭ's to become his cook; Nŭkoolŭ's to become his veterinary surgeon; Sŭhŭ-Dévŭ's to be his herdsman; Ŭrjoonŭ's (in conformity to a curse that had been pronounced upon him by Rŭmbha), to become an herma-

[1] According to their agreement with Dooryodhŭnŭ, they were to spend twelve years in the wilderness, and the last in a state of secrecy. Eleven years were expired, and they were now going into this town to spend the last year in secrecy. But they were afraid their arms might betray them: to prevent which, as well as to hinder them from being stolen, they tie them up as a dead body, knowing that in this case nobody would touch them.

phrodite, and teach the king's children to sing and dance; Droupŭdēē's to be seamstress to the queen; the taking off their accustomed garments, and, one by one, entering the king's palace, and hiring themselves as servants in these different capacities; the attachment of Kēēchŭkŭ, the queen's brother, to Droupŭdēē, and his inviting her to his bed; Droupŭdēē's refusal, and warning to him, that she is the wife of five gŭndhŭrvŭs, who, if he were to compel her to such an act, would certainly come and kill him; his contempt of what either gods or gŭndhŭrvŭs could do; Droupŭdēē's continued refusal; Kēēchŭkŭ's persuasions to his sister, the queen, to endeavour to persuade Droupŭdēē; the unsuccessfulness of this effort; the promise made by his sister to send Droupŭdēē to a certain room for some food, where he lies in wait to seize her; her escape from him, and flight to a place where the king is sitting, and where her husbands are present; her claim for protection; Bhēēmŭ's anxiety to rise and be revenged on Kēēchŭkŭ, but is prevented by Ŭrjoonŭ, who tells him, that if they make themselves known they must again go into the forest for twelve years; Droupŭdēē's entreaty to Bhēēmŭ, to revenge her upon this fellow; Bhēēmu's soothing address and entreaties that she would be patient a little longer; her angry declaration that she will be revenged, and that she had rather spend twelve more years in the forest than not have him put to death; Bhēēmŭ's instructions to Droupŭdēē to appear to comply with the desires of Kēēchŭkŭ, appointing him to meet her in such a room; her compliance, with which Kēēchŭkŭ is wonderfully pleased; his preparation of a superb bed in this room; Bhēēmŭ's entrance at night into this room, and his concealment till the arrival of Kēēchŭkŭ, whom he murders, and then retires; the noise in the city the next morning that the

gŭndhŭrvŭs, Droupŭdēē's supposed husbands, had descended from heaven and killed Kēēchŭkŭ; escape of the Pandŭvŭs from discovery; the search for Droupŭdēē by those who were appointed to burn the body of Kēēchŭkŭ, that they might burn her with the dead body: their destruction by Bhēēmŭ, in a concealed dress; Dooryodhŭnŭ's sending messengers to seek for the pandŭvŭs; the fruitlessness of this search; the information given to Dooryodhŭnŭ by Trigŭrttŭ, a neighbouring king, that the mighty warrior Kēēchŭkŭ, king Viratŭ's famous commander, was dead, and that as Viratŭ had an incredible number of cattle, this was the time to plunder him; Trigurttŭ's attempt to carry off the cattle from the north of Viratŭ's territories, while Viratŭ exposes himself to the greatest danger, in attempting to rescue them; Yoodhisht'hirŭ's suggestion to Bhēēmŭ that they must rescue the kine, or be discovered, and their affairs ruined; their defeat of the enemy and the bringing back the cattle; the approach of the army of Dooryodhŭnŭ, on the south, to plunder the country, where the son of Viratŭ was placed; the distraction of Viratŭ on account of the army's not having returned from the north; the maid-servant's (Droupŭdēē) communication to the queen, that the hermaphrodite (Ŭrjoonŭ), who taught the children to dance, was skilful in driving the chariot in time of war, as she had heard when she was in the family of king Yoodhisht'hirŭ; the mention of these words to Ŭrjoonŭ, who, through fear, at first denies it, but at length confesses the fact; his entrance into the field against the army of Dooryodhŭnŭ, in which were the renowned warriors Shŭlyŭ, Kŭrnŭ, Dooryodhŭnŭ, &c.; the strength of the army of Dooryodhŭnŭ, all the sons of Kooroo,[m] and which covered the whole country

[m] A celebrated warrior.

further than the eye could stretch; the flight of the son of Viratŭ at beholding this immense multitude; Ŭrjoonŭ's bringing him twice back to the combat; the suspicions of the invading army, that this intrepid charioteer, who, with a handful of people, projected the overthrow of such a prodigious army, must be Ŭrjoonŭ risen up from concealment; the suggestion that it could not be him, since the last twelve months were not expired; the assertion of others that it must be him; the inquiry whether the twelve months during which they were doomed to remain in concealment were expired or not; the expiration of the time ascertained; the consequent conclusion, that it must be Ŭrjoonŭ; the hesitation of the enemy; observation of Kŭrnŭ, that Ŭrjoonŭ had burnt Khandŭvŭ forest (80,000 miles long) had prevented the escape of all the beasts, had overcome Indrŭ, the king of heaven, &c.; the reproof of Dronacharyŭ, who urged, that it was unavailing to quarrel among themselves, that they were come to fight, that they could not now run away, and that it was impossible that such a prodigious army could be overcome by a single man; the dispatching of Viratŭ's son by Ŭrjoonŭ to the spot where they had suspended their weapons, tied up as a dead body; hesitation of the youth, who, however, at length departs and brings them; his astonishment at the boldness of Ŭrjoonŭ; Ŭrjoonŭ's making himself known; the youth's surprize, who asks where Yoodhisht'hirŭ, Bhēēmŭ, and the others are; Ŭrjoonŭ's answer, that they were all in his father's house, in such and such situations; Ŭrjŭnoo's courageous combat, in which he cuts off the hands of some, the feet and heads of others, covers the whole plain with dead, and fills the rivers with blood, so that the dogs and jackalls swim in blood, and the birds of prey, sitting on the branches, drink blood from the stream; Ŭrjoonŭ's victory over all; his

triumph; the marriage of Ŭbhimŭnyoo, the son of Ŭrjoonŭ by his wife Soobhŭdra, and king Viratŭ's daughter Oottŭra.

The fifth chapter: further account of the war between the families of Yoodhisht'hirŭ and Dooryodhŭnŭ; new preparations for war; Ŭrjoonŭ and Dooryodhŭnŭ's journey to Krishnŭ on the same errand, viz. to engage him on their side; Krishnŭ's secret inclination to the side of Yoodhisht'hirŭ, but, professing impartiality as a mediator, he informs both parties, that he will give his army[n] to one side and himself to the other; Dooryodhŭnŭ's choice of the army, and Ŭrjoonŭ's of Krishnŭ; the quarrel betwixt Ŭrjoonŭ and Indrŭ respecting the burning of Kandŭvŭ forest belonging to Indrŭ; Ŭrjoonŭ's victory over Indrŭ; the arrival at Yoodhisht'hirŭ's of Dhoumyŭ, the priest of Yoodhisht'hirŭ and Dooryodhŭnŭ; the march of Shŭlyŭ with his army to join Yoodhisht'hirŭ, his uncle, when, having by mistake gone to the quarters of Dooryodhŭnŭ, and being entertained there, he is persuaded to join his forces to those of Dooryodhŭnŭ; Shŭlyŭ's apology to Yoodhisht'hirŭ for having joined Dooryodhŭnŭ; the sending of Dhoumyŭ, the priest of the Pandŭvŭs, &c. to Dooryodhŭnŭ; his conversation with Dhritŭrashtrŭ, father to Dooryodhŭnŭ, who inclines greatly towards an accommodation with the Pandŭvŭs, and sends the counsellor Sŭnjŭyŭ to the Pandŭvŭs, whom he finds preparing for war; Dhritŭrashtrŭ's fears on hearing this, so that he is unable to sleep; Vidoorŭ's encouraging advice to him and to his relations; Sŭnjŭyŭ's report of what he saw at Yoodhisht'hirŭ's; Dhritŭrashtrŭ's sorrow on hear-

[n] This army consisted of 19,683 chariots, 19,683 elephants, 59,049 cavalry, and of foot soldiers 147,620. Total 246,035.

ing of Krishnŭ's union with the Pandŭvŭs; consolation afforded him by a discourse on liberation delivered by Sŭnŭtkoomarŭ, a rishee; Krishnŭ's arrival at Hŭstinapoorŭ, as mediator between the two families; Dooryodhŭnŭ's refusal to listen to Krishnŭ's pacific proposals; account of the marriage of Matŭlee, a king; Galŭvŭ's religious austerities; of the manner in which queen Vidoola governed her subjects; Krishnŭ's taking Kŭrnŭ up into his chariot, and shewing him the disastrous consequences which would attend the war; Kŭrnŭ's refusal to listen to him; Krishnŭ's report to the Pandŭvŭs that Dooryodhŭnŭ, &c. refused to hear of pacific measures; their consultation with Krishnŭ, and preparation for war; the assembling of the armies; their number on both sides; Dooryodhŭnŭ's sending a messenger to the Pandŭvŭs to enquire whether they would begin the action the next day; the number of the charioteers, horsemen, &c.; conversation between Bŭlŭramŭ and Bhēēshmŭ, respecting Ŭmva, a king's daughter.

The sixth chapter: account of the wooden bull made by Sŭnjŭyŭ;[o] the fears of the soldiers of Yoodhisht'hirŭ at the prospect of war; the combat, which continues for many days and nights successively; Ŭrjoonŭ's being wounded; his despair of success, and his affliction at the war; Krishnŭ's endeavours by many arguments to revive his courage;[p] the havock which Bhēēshmŭ makes among Yoodhisht'hirŭ's troops; the wise and fearless Krishnŭ's descent from his chariot; his driving away Bhēēshmŭ

[o] Made to insure success in the war, in imitation of the bull liberated at the time of making the offerings to the manes.

[p] It is highly probable, that the arguments here alluded to are the same as those detailed in the Bhŭgŭvŭt-Gēēta.

with a cane; his reproof of Ŭrjoonŭ for cowardice; Bhēēshmŭ's being wounded by Ŭrjoonŭ, who throws him down from his chariot.

The seventh chapter: Dronacharyŭ's[q] appointment as commander in chief of Dooryodhŭnŭ's army; Ŭrjoonŭ's being driven from the field of battle by a number of mighty warriors; Ŭrjoonŭ's destruction of king Bhŭgŭdŭttŭ, and of his elephant;[r] destruction, by Jŭyŭdrŭt'hŭ and other mighty warriors, of Ŭbhimŭnyoo, a son of Ŭrjoonŭ's, about twelve years old; the destruction of Jŭyŭdrŭt'hŭ and of seven ŭkshouhinēē[s] of the enemy, by Ŭrjoonŭ, filled with wrath; the search for Ŭrjoonŭ by Bhēēmŭ and others in the enemy's army; Ŭrjoonŭ's destruction of all the mighty men of valour in Dooryodhŭnŭ's army; the destruction of Ŭlumbooshŭ, Shrootayoo, Jŭrasŭndhŭ, Somŭdŭttŭ, Viratŭ, Droupŭdŭ, &c. all mighty warriors under Ŭrjoonŭ; Dronacharyŭ killed, and also Ghŭtotkŭchŭ, the son of Bhēēmŭ; the weapon called Narayŭnastrŭ thrown by Ŭshwŭtt'hama upon Ŭrjoonŭ.

The eighth chapter: Shŭlyŭ's appointment by Kŭrnŭ to be his charioteer; death of Tripoorŭ, a giant; quarrels betwixt Kŭrnŭ and Shŭlyŭ; Kŭrnŭ nearly destroys Yoodhisht'hirŭ; the wrath of Yoodhisht'hirŭ and Ŭrjoonŭ against Kurnŭ; Bhēēmŭ destroys Dooshasŭnŭ and drinks his blood; Ŭrjoonŭ destroys Kŭrnŭ.

The ninth chapter; Shŭlyŭ's appointment to the office of commander in chief; account of Koomarŭ; also of various ceremonies; of fighting with chariots; destruc-

q This man had been the teacher of all the chief warriors in both the contending armies.

r This elephant could stride eight miles at once.

s About 1,530,900 soldiers.

tion of Dooryodhŭnŭ's army; the death of Shŭlyŭ by Yoodhisht'hirŭ; also of Shŭkonee, a warrior, by Sŭhŭ-Dévŭ; Dooryodhŭnŭ's flight, with the remnant of his army, from Ŭrjoonŭ, and their hiding themselves in a pool of water covered with weeds; march of the Panduvŭs to the place where Dooryodhŭnŭ was secreted, where they insult and enrage him, till he rises from the water, and renews the battle; Bhēēmŭ and Dooryodhŭnŭ's engagement in single combat with clubs (gŭda); Dooryodhŭnŭ's soliloquy, in which he realizes the spot where he is fighting as one of the holy places;[t] Bŭlŭramu's repeating to him the blessings bestowed on pilgrims by these holy places, and especially by the Sŭrŭswŭtēē; a great combat in which Bhēēmŭ breaks the thigh of Dooryodhŭnŭ with the gŭda.[u]

The tenth chapter: the return of the victorious Pandŭvŭs to their homes, Kritŭvŭrma, Kripacharyŭ, and Ŭshwŭtt'hama's visit to Dooryodhŭnŭ, whom they find covered with blood, his thigh broken, &c.; Ŭshwŭtt'hama's promise to Dooryodhŭnŭ, that he will not change his apparel till he has destroyed Dhrishtŭdyoomnŭ, Droŭpŭdēē's brother, and all the Pandŭvŭs and their army, according to which he departs into the forest, and, sitting under a tree, perceives a crow destroying the nestlings of an owl, which brings to his mind the death of his father Dronacharyŭ; his approach to the Pandŭvŭs while asleep in their tents, when he sees a terrific sight, a giant in the

[t] This is one of those thousand contrivances common among the Hindoos to escape future punishment. Yet many who call themselves christians are equally superstitious: How many christians of the Armenian and other communions have taken up their residence at Jerusalem, thinking that they shall be more likely to obtain heaven if they die in the holy city.

[u] In this Bhēēmŭ is said to have revenged himself upon Dooryodhŭnŭ for taking his wife Droupŭdēē on his knee.—*See page* 433.

form of Shivŭ; his prayers and flatteries to the god Shivŭ, who banishes his fears; the entry of the three persons above-mentioned into the tents, where they kill Dhrishtŭdyoomnŭ and all the sons of Droopŭdŭ, while the rest of the Pandŭvŭs, through the favour of Krishnŭ, happening to be in another place, escape; the news of these deaths brought by Yoodhisht'hirŭ's charioteer: Droopŭdŭ's grief for his children; he refuses food; Bhēēmŭ's departure to slay Ŭshwŭtt'hama with a gŭda; the discharge of the ever-destroying instrument called Brŭmhastrŭ by the latter; the interference of Krishnŭ, who perceives that by this instrument the Pandŭvŭs must infallibly be destroyed; Ŭrjoonŭ's preventing, by another weapon, the Brŭmhastrŭ from doing any mischief; Ŭrjoonŭ's making a wound in the head of Ŭshwŭtt'hama, from whom he takes a jewel, and comforts Droupŭdēē by presenting it to her.

The eleventh chapter: the Pandŭvŭs' visit to blind Dhritŭrashtrŭ, who requests to take Bhēēmŭ in his arms and embrace him; the putting in his arms an iron image of Bhēēmŭ;[x] Dhritŭrashtrŭ's perception of his fault in wishing to destroy Bhēēmŭ, and, overcome with grief, his renunciation of the world; Vidoorŭ's advice and encouragement to him to indulge hope; the procession of Dhritŭrashtrŭ and his family to the field of battle, where they weep over the slain; the mournful lamentation of Dhritŭrashtrŭ's

[x] Dhritŭrashtrŭ was incensed at Bhēēmŭ for killing his son, and sought this method of revenge. Under pretence of honouring Bhēēmŭ by embracing him in his arms, (the *fraternal hug*) he intended to squeeze him to death. Krishnŭ, aware of the old man's design, persuaded them to put an iron image of Bhēēmŭ in his arms, which he squoze to powder. This custom of infolding in the arms is still practised by the Hindoos on meeting a friend who has been absent.

wife Gandharēē over her son Dooryodhŭnŭ; Dhritŭrashtrŭ's anger and sorrow; the wives and other relations of the slain, led by Védŭ-Vyasŭ to the field of battle, where he points out the relatives of each; description of the females who lost their relations in the war; Krishnŭ's consolatory councils to Gandharēē; the funeral ceremonies for Dhritŭrashtrŭ's soldiers; the praises of her son poured out by Kontēē, the mother of Kŭrnŭ; Védŭ-Vyasŭ's discourse on the duties of kings, on complete emancipation, and on duties to the dead.

The twelfth chapter: Yoodhisht'hirŭ's execration of the world, and resolution, on contemplating the havock of war, and the destruction of his relations, to become a hermit; Védŭ-Vyasŭ's discourse, recalling to his recollection the duties of the kshŭtriyŭs as born to the work of kings, in which discourse, assisted by Krishnŭ and the rishees, by many modes of reasoning, he shews Yoodhisht'hirŭ the necessity of pursuing the work of governing, pleasant or unpleasant.

The thirteenth chapter: the exhortation of Bhēēshmŭ, the son of Gŭnga, to Yoodhisht'hirŭ, to continue in the kingdom, and not to become a hermit; the consent of Yoodhisht'hirŭ; of presenting gifts; the benefits of liberality; the proper persons to whom gifts should be presented; the duties of the four casts; the future state of the person who has walked according to truth; the praise of cows and bramhŭns; account of the prevailing religious ceremonies in different parts of Hindoost'hanŭ; Bhēēshmŭ's ascent to heaven.[y]

[y] Bhēēshmŭ died childless, and of consequence, according to the shastrŭ, ought to have gone to a very different place, but being a great devotee, he ascended to heaven, and to make up the deficiency of his having no son to

The fourteenth chapter: the histories of kings Sŭmvŭrttŭ and Mŭrootŭ; an account of the method of managing kings' treasuries; the birth of king Pŭrēēkshitŭ; preservation of Pŭrēēkshitŭ's life by Krishnŭ; war between Ŭrjoonŭ and a number of kings' sons respecting the horse which Yoodhisht'hirŭ had liberated with the intention of making a sacrifice; account of the war between Vŭbhroovahŭnŭ, the son of Chitrangŭda, a female serpent, and Ŭrjoonŭ, in which the latter narrowly escaped with his life; account of the sacrifice at which Yŭmŭ appeared in the form of an ichneumon.

The fifteenth chapter: Dhritŭrashtrŭ's retiring from his home, and going into the forest with his mother as a hermit; Vidoorŭ's journey to comfort Dhritŭrashtrŭ under the loss of his kingdom in the war with Yoodhisht'hirŭ; the errand of Koontēē, the mother of Yoodhisht'hirŭ, to comfort Dhritŭrashtrŭ; appearance of some of the relations of Dhritŭrashtrŭ, who had been killed in war, assuring him, that they inhabited such and such heavens; that they were perfectly happy, and felt the utmost contempt of this world; the comfort derived by Dhritŭrashtrŭ on hearing these things; Dhritŭrashtrŭ's ascension to heaven, through the favour of the rishees, accompanied by his mother; Vidoorŭ's renunciation of the world, and journey to heaven; interview between Yoodhisht'hirŭ and Narŭdŭ; Narŭdŭ's prediction to Yoodhisht'hirŭ, that the race of Krishnŭ would soon be destroyed.

The sixteenth chapter: destruction of the whole race of Krishnŭ, by a curse of a bramhŭn; Ŭrjoonŭ's journey to Dwarŭka to see Krishnŭ, whom he finds overwhelmed

present the daily drink-offerings in his favour after death, all other Hindoos are commanded to do this once a year, in the name of Bhēēshmŭ.

with distress about his family; the funeral ceremonies performed by Krishnŭ for his father; Ŭrjoonŭ's gathering the remnant of Krishnŭ's family into the palace in Dwarŭka, where the women die; Ŭrjoonŭ's reflections upon all these disasters; upon the decay of his own body; his sorrow, his contempt of the world, and becoming a dŭndēē.

The seventeenth chapter: the kingdom renounced by Yoodhisht'hirŭ, Ŭrjoonŭ, Nŭkoolŭ, Sŭhŭ-Dévŭ, Bhēēmŭ, and Droupŭdee, who go the great way; their interview with Brŭmhŭ-pootrŭ [the god of the river of that name], in the form of a bramhŭn, to whom Yoodhisht'hirŭ, &c. does great honour, giving him all their weapons; the fall of Bhēēmŭ, Ŭrjoonŭ, Sŭhŭ-dévŭ, Nŭkoolŭ, and Droupŭdēē on the road;[z] the leaving of them by Yoodhisht'hirŭ, who goes forward.

The eighteenth chapter: the story of a dog which begins to follow Yoodhisht'hirŭ to heaven; the descent of the chariot of Indrŭ to meet the holy king; Yoodhisht'hirŭ's demand that the dog, who had put himself under his protection, should go with him to heaven, or that he himself would not go; the remonstrance of Indrŭ; Yoodhisht'hirŭ's determination not to go without the dog; Indrŭ's resistance; renunciation by Yŭmŭ of the form of the dog, and his praise of Yoodhisht'hirŭ; ascent of the latter; the discovery of different hells made to him by the messengers of Yŭmŭ, where he sees many of his relations who had been killed in the war; their addresses to Yoodhisht'hirŭ, who is deeply affected by their sufferings;[a]

[z] On account of the excessive cold on mount Himalŭyŭ.

[a] The reason why the "holy" Yoodhisht'hirŭ was thus terrified with the sight of hell before he enjoyed heaven, is thus told by the Hindoos: Dro-

his departure from those parts; his bathing in Mŭnda-kinēē, the name assumed by Gŭnga in heaven, where he renounces the human shape, and enters upon the enjoyment of the fruits of all his religious actions.

SECT. XLVIII.—*On Geography.*

The Hindoos have not been wholly inattentive to this subject; but as nothing but actual observation could make them acquainted with the surface, contents, and dimensions of the globe, and as their laws and institutions very much discourage the disposition to travel, as well as the translation and perusal of the enquiries of other nations, they have consequently, in this department of knowledge, completely failed. The geography of the pooranŭs is utterly contemptible; and the descrip-

nacharyŭ was so formidable a warrior, that the Pandŭvŭs had no hopes of gaining the victory unless they could cut him off; but he threw his arrows so quick, that none of the warriors could come near him. Krishnŭ at length thought upon a contrivance worthy his immaculate character. Dronacharyŭ had a son named Ushwŭtt'hama, to whom he was much attached; and Krishnŭ reflected, that if he could throw Dronacharyŭ off his guard, by filling his mind with sorrow, the enemy would be overthrown. He then caused it to be noised through the army, that Ushwŭtt'hama, Dronacharyŭ's son was killed. The father refused to believe it; yet he declared that if Yoodhisht'hirŭ should say it was true, he would believe it. Krishnŭ pressed Yoodhisht'hirŭ to utter this falsehood, as it would ensure success to their affairs; and, in case of extremity, the shastrŭ had declared it lawful to employ falsehood. Yoodhisht'hirŭ positively refused, but was at length persuaded by the entreaties of Krishnŭ, Urjoonŭ, &c., who told him the assertion would not be a lie, for that an elephant of Dooryodhŭnŭ's, named Ushwŭtt'hama, had actually been killed in battle. Dronacharyŭ was so overcome when he had been thus brought to believe the news, that Urjoonŭ soon dispatched him; which completely changed the face of affairs. On account of this falsehood, Yoodhisht'hirŭ, in going to heaven, was shocked by a sight of the torments of hell. Where did Krishnŭ the father of this lie, go?

tion of different countries found in the astronomical works, though more correct, yet is too confined to be of the least use, either for instruction, or for the purpose of trade and commerce. The Hindoos sometimes amuse themselves by forming maps of the earth, according to the pooranŭs as well as the astronomical works; but neither these maps, nor the descriptions contained in the shastrŭs, are introduced into schools; nor do lectures or a course of reading on Geography, Astronomy, or History, constitute any part of the public education.

The reader will find in the fifth page of our third volume a description of the earth according to the pooranŭs; the author begs leave now to add another description, translated from the Shŭptēē-Sŭmbhédŭ.

Ungŭ extends from Voidya-Nat'hŭ to the extremity of Boovŭnéshŭ;—Bŭngŭ from the sea to the Brŭmhŭpootrŭ;—Kŭlingŭ from the east of Jŭggŭnnat'hŭ to the north bank of the river Krishnŭ: many vamacharēēs reside in these parts;—Kérŭlŭ from Soobrŭmhŭnyŭ to the temple of Jŭnarddŭnŭ, in which country the benefits of religious ceremonies are soon realized, as it contains the holy places Raméshwŭrŭ, Vŭnkŭtéshŭ, and Hŭngshŭkérŭlŭ-vadhŭkŭ;—Sŭrvéshŭ (in Kérŭlŭ), from Ŭnŭntŭsénŭ to Bŭllŭ;—Kashmere extends 400 miles, from Sharŭda-mŭhŭ, to the extremity of Koonkŭ and Dérhŭ;—Kamŭ-roopŭ comprizes, on mount Gunéshŭ, Koléshwŭrŭ, Shwétŭ-giree, Tripoora, and Nēēlŭ-pŭrvŭtŭ;—Mŭharashtrŭ or Kŭrnatŭ, including Oojjŭyinee and the holy place Marjarŭ, extends from Tripŭnchŭkŭ to Kolapoorŭ. Andhrŭ includes all the country from the south-west of Jŭgŭnnat'hŭ to Brŭmŭra. Sourashtrŭ extends from Hingoola to Jambŭkŭ by the sea-side on the west of

Konkŭnŭ; after this is Goorjjŭrŭ. Between Shrēē-shoilŭ and Choléshŭ is Troilingŭ, in which country learning and abstraction of mind are pursued by many. The country extending from Soorambika to mount Mŭlŭyŭ is called Mŭlŭyana, in which dwell many who practise many superstitions by incantations. Kŭrnatŭ extends from Vamŭ-Nat'hŭ to Shrēē-Rŭngatŭvinéshwŭrēē, the inhabitants of which country live in plenty. Ŭvŭntēē extends from the river Tamrŭpŭrnēē to the top of mount Shoiladree, and contains a famous image of Kalēē. The country lying between Mŭha-Bhŭdrŭ-Kalēē in the east, and Ramŭ-Doorga in the west, is called Vidŭrbŭ. Mŭroo[b] reaches from Goojjŭrŭ eastward to the south of Dwarŭka.[c] From Konkŭnŭ southwards to the western bank of the river Tapēē, the country is called Abhēērŭ. Malŭvŭ, extending from Ŭvŭntēē eastward to the north of Godavŭrēē, is a fine country, very productive in corn. Between Dravirŭ and Troilingŭ is a country called Cholŭ, the people of which are famous for having long ears. To the west of Koorco-Kshétrŭ and to the north of Cholŭ, from Indrŭ-Prŭst'hŭ, extending 480 miles, is Pŭnchalŭ, the people of which country are very robust and spirited. From Pŭnchalŭ to the south-east of the country of the Mléchchŭs, is Kambojŭ, famous for fine horses and excellent horsemen. Viratŭ is bounded on the north by Voidŭrbhŭ, on the south by Indrŭ-Prŭst'hŭ, and on the east by Mŭroo. Pandyŭ is bounded on the south by Kambojŭ, and on the west by Indrŭ-Prŭst'hŭ. From the river Gŭndŭkēē to Chŭmparŭnyŭ is the country Vidéhŭ-Bhoomee. From Kambojŭ to the east of Mŭha-Mléchchŭ is Valhēēkŭ, famous for its horses.[d] Kiratŭ, a mountainous country, ex-

[b] The desert. [c] At Dwarŭka was Krishnŭ's palace, which is said to have been since washed away by the sea. [d] Perhaps the country now called Balk.

tends, on the northern boundary of Kambojŭ and Valhēēkŭ, to Ramŭ-Kshétrŭ. Vŭkŭgnanŭ extends from the river Kŭrŭtoya to Hingoola, the inhabitants of which country are called Mŭha-Mléchchŭ, or great barbarians. Khoorasanŭ extends from Hingoo-Pēēt'hŭ to Mŭkshéshŭ; the inhabitants are all Mlechchŭs. Bhotŭ extends from Kashmēērŭ to the west of Kamŭ-rōōpŭ, and to the south of Manŭséshŭ. On the south-east of Manŭséshŭ is Chēēnŭ (China). Amŭrogŭ, or Mŭha-Chēēnŭ (Great China) extends from Koilanēērŭ to the source of the Sŭrŭyōō. Népalŭ extends from Gŭnéshwŭrŭ to Yoginēē. Shilŭhŭttŭ (Sylhet), a mountainous country, extends from Gŭnéshwŭrŭ to the sea. What is called Gourŭ[e] extends from Bŭngŭ to Bhoovŭnéshŭ: here learning is much cultivated. Muha-Koshŭlŭ is bounded on the east by Gokŭrnéshŭ, on the north by Aryavŭrttŭ, and on the west by Toilŭbhooktŭ: this formed the territory of the kings of the race of the sun. Mŭgŭdhŭ extends from Vyaséshwŭrŭ to Prŭkrityantŭkŭ: the southern part of Mŭgŭdhŭ, that is, from mount Vŭrŭnŭ to mount Gidhrŭkōōtŭ, is called Kēētŭkŭ, and the northrn part, Magŭdhŭ: Kēētŭkŭ contains many vamacharēēs, and some atheists. Kēētŭkŭ was the capital of the Magŭdhŭ kings. On the north of Jŭgŭnnathŭ is Ootkŭlŭ[f]. Shrēē-Koontŭlŭ extends from Kamŭ-Giree to Dwarŭka. Mŭroo is situated on the south of Shrēē-Koontŭlŭ; and on its north is Rinŭ, the inhabitants of which are very robust. Konkŭnŭ extends from Tyŭdŭ to the sea, having in its centre Kotēē. Between the Brŭmhŭ-pootrŭ and Kamŭ-rōōpŭ, lies Koikŭyŭ. To the south of Magŭdhŭ, and to the west of mount Vindhŭ, is Shōōrŭsénŭ. Kooroo lies on the borders of Hŭstinapoorŭ,[g] to the south of Kooroo-kshétrŭ, and to the east of

[e] A part of Bengal. [f] Orissa. [g] Delhi.

Pŭnchalŭ. Singhŭlŭ, a fine country, lies on the east of Mŭroo, and on the south of Kamŭ-Giree. Poolindŭ lies to the east of Shilŭhŭttŭ (Sylhet), and to the north of Kamŭ-rōōpŭ. Kŭtt'hŭ lies to the east of Gŭnésshwŭrŭ, and to the north of the sea. Mŭtsyŭ lies to the north of Poolindŭ and to the west of Kutt'hŭ. Mŭdrŭ is situated between Viratŭ and Pandyŭ. Souvēērŭ, the worst of countries, lies on the east of Shōōrŭsénŭ, and on the west of Kŭntŭkŭ. Lŭlamŭ is situated on the west of Ŭvŭntēē, and on the south of Voidŭrbhŭ. Vŭrvvŭrŭ extends from Maya-poorŭ to the north of mount Sŭptŭshringŭ. Soindhŭvŭ, a mountainous country, extends along the coast of Lŭnka to Mŭkka. Thus are described fifty-six countries; but in the midst of these, innumerable other countries are found.

The author has also the pleasure of adding, from he pen of a young and esteemed friend, the translation of an extract from the Siddhantŭ-Shiromŭnee, by Bhaskŭrŭ, containing a *Geographical Description of the Earth :*

Lŭnka is situated in the middle of the world. To the east of it lies Yŭmŭkotee; to the west Romŭkŭ. Its antipodal region is Siddhee-poorŭ. On the south of Lŭnka lies Vŭrŭ-Vanŭlŭ, and on the north, mount Sooméroo. Those who are skilled in geography, have determined the situation of these places, which are respectively distant from each other one-fourth of the circumference of the globe. On Sooméroo reside the gods, and the divine sages who have attained perfection. The wicked and the doityŭs are placed in Vŭrŭ-Vanŭlŭ.

On whatever spot a man may happen to be, he considers himself as standing on the highest point of the

globe. Those who are in the four quarters appear to stand horizontally; those who are mutually antipodal, are seen like the shadow of a man in the water, with their heads turned from each other. Those who appear in a horizontal position, as well as our antipodes, are equally as secure as ourselves.

To the north of the salt-sea lies the island of Jŭmboo, which occupies one entire hemisphere. This fact has been established by learned geographers. In the southern hemisphere are six islands and seven seas;[h] namely, the salt sea, the sea of milk,[i] the sea of curds, the sea of clarified butter, the sea of sugar-cane juice, the sea of spirituous liquors, and finally the sea of pure water, beyond which lies Vŭrŭ-Vanŭlŭ. In the centre of the globe is Patalŭ, where the darkness is dispelled by the splendour which issues from the pearly heads of the hydras. There the ŭsoorŭs and the hydras remain; there the daughters of the hydras, of exquisite beauty, sport with each other, and there reside the immortals, enjoying the splendour of their own forms, brilliant as gold.

The second island[k] is called Shakŭ, the third Shalmŭlŭ, the fourth Koushŭ, the fifth Krounchŭ, the sixth Gomédŭkŭ, the seventh Pooshkŭrŭ. Each sea runs between two of these islands, and each island is situated between two seas. To the north of Lŭnka lies mount Himalŭyŭ; north of Hi-

[h] The seas encircle the globe like a belt.

[i] From which was obtained the water of immortality, and from which arose Lŭkhsmēē and the moon. On its banks reside Brŭmha and the other dévŭtas; and on its surface reposes Vishnoo.

[k] Jŭmboo-dwēēpŭ, though occupying half the globe, is reckoned only the first island.

malŭyŭ, Hémŭkétoo; and to the north of Hémŭkétoo, Nishŭdŭ, which extends to the sea. Northward of Siddhee-poorŭ, in succession, are the mountains Shringŭ-vanŭ, Shooklŭ, and Nēēlŭ. The country between Siddhee-poorŭ and Sooméroo is called Drounidéshŭ. That which extends northward from Lŭnka to Himalŭyŭ, is called Bharŭtŭ-vŭrshŭ; that between Himalŭyŭ and Hémŭkétoo, Kinnŭrŭ-vŭrshŭ, and that between Himŭkétoo and Nishŭdŭ, Hŭree-vurshŭ. North of Siddhee-poorŭ, as far as Shringŭvan, the country is called Kooroo-vŭrshŭ; and proceeding still northwards, the country between Shringŭvan and mount Shooklŭ, is called Hirŭnmŭyŭ-vŭrshŭ. Between Shooklŭ and Nēēlŭ, lies Rŭmyŭkŭ-vurshŭ. North of Yŭmŭkotee is Malyŭvan, and north of Romŭkŭ, Gundhŭmadŭnŭ. This ridge of mountains reaches to Nēēlŭ and Nishŭdŭ. The country between Malyŭvan and Gŭndhŭmadŭnŭ is called Ilavritŭ-vŭrshŭ; that between Malyŭvan and the salt sea, Bhŭdrashwŭ-vŭrshŭ, and that between Gŭndhŭmadŭnŭ and the sea, Kétoo-malŭkŭ-vŭrshŭ. On the mountains Nishŭdŭ, Nēēlŭ, Soogŭndhŭ, Malyŭ, Kérŭlŭ, and Ilavritŭ, the immortals partake of extatic pleasures.

Sooméroo is situated in the middle [of the island Jŭmboo]. It is enriched with mines of gold and with precious stones; and is moreover the residence of the gods. The pooranŭs maintain, on the contrary, that Sooméroo is in the midst of the earth, and that the inhabitants of the world surround it like the encircling petals of the lotus. Around Sooméroo, towards the four quarters, are four other mountains, viz. Mŭndŭrŭ, Soogŭndhŭ, Vipoolŭ, and Sooparshwŭ, on which are four trees which serve to distinguish them, the kŭdŭmbŭ, the jŭmbōō, the vŭtŭ, and the pippŭlŭ. From the juice which flows from the

jŭmbōō, arises the river of that name;[1] the ground over which it passes is transformed into gold; and to partake of its delightful waters, the gods and the immortals forsake even the water of immortality. On these mountains are four forests, namely the excellent Chitrŭrŭt'hŭ (where the ŭpsŭrŭs reside), Nŭndŭnŭ, Dhritee, (inhabited by the dévŭtas), and Voibhrajŭ; on which are likewise four lakes, Uroonŭ, Manŭsŭ, Mŭharhŭdŭ, and Shétŭ-jŭlŭ, where, during the scorching heat of the summer, the gods resort; and, dallying with the goddesses, refresh themselves with the cool waters of the lakes. On the summit of Sooméroo are three peaks formed of gold, pearls, and precious stones, where the three gods, Brŭmha, Vishnoo, and Mŭha-Dévŭ reside. At the foot of these peaks reside the regents of the eight quarters, Indru, Vŭnhee, Yŭmŭ, Rakshŭsŭ, Vŭroonŭ, Vaoo, Koovérŭ, and Eeshŭ.

Vishnoo-Pŭdēē, or Gŭnga, proceeding from the foot of Vishnoo, fell on Sooméroo; from thence, on mount Vishkhŭmbhŭ, and from thence, on the head of Mŭha-Dévŭ. Falling from the head of this god, in her descent, she became divided into four streams, and flowed through Bhŭdrashwŭ-vŭrshŭ, under the name of Sēēta; through Bharŭtŭ-vŭrshŭ, as Ŭlŭkŭ-Nŭnda; through Kétoo-Vŭrshŭ, as Vŭnkshoo, and through Kooroo-vŭrshŭ, under the name of Bhŭdra. If any one, though overwhelmed with sin, hear the name of Gŭnga, or desire, behold, or touch this goddess, or bathe in her stream, taste of her waters, pronounce her name, call her to recollection, or extol her, he instantly becomes holy; and he who is proceeding towards Gŭnga, by that act enables his ancestors to over-

[1] A comment by Lŭkshmēē-Dasŭ adds, that the river Jŭmboo, after encircling Sooméroo, enters the earth at the foot of the tree from which it issues.

come the messengers of Yŭmŭ, and to ascend to the heaven of the gods.[m]

Bharŭtŭ-vŭrshŭ has nine divisions, Oindrŭ, Kŭséroo, Tamrŭpŭrnŭ, Gŭbhŭstee, Koomarika, Nagŭnchŭ, Sumyŭ, Varoonŭ, and Gandhŭrvŭ. Of these divisions Koomarika is occupied by those who regard the distinctions of cast; the other eight divisions are peopled with the ignoble who disregard cast. Bharŭtŭ-vurshŭ likewise contains seven mountains, Mŭhéndrŭ, Shooktee, Mŭlŭyŭ, Rikshŭkŭ, Panee-patru, Sŭhyŭ, and Vindyŭ.

To the south of the equator is Bhōōrlŭkŭ; to the north of which is Bhoovŭ-lokŭ, and farther north Swŭrlokŭ, or Sooméroo, a residence on which is bestowed as the reward of religious merit. In the air is Mŭhŭrlokŭ; above which is Jŭnŭ-lokŭ, where a seat is obtained only through the most exalted religious merit. Above these is Tŭpŭ-lokŭ, and still higher Sŭtyŭ-lokŭ.

When the sun first appears to the inhabitants of Lŭnka, it is mid-day at Yŭmŭ-kotee; at Siddhee-poorŭ, it is the hour of sun-set, and at Romŭkŭ, midnight. The quarter in which the sun rises, is the east; and the quarter in which he sets, the west. It has likewise been clearly ascertained, that Sooméroo is situated exactly at the north pole. The precise determination of the four quarters, can no where be obtained so advantageously as at Lŭnka. The calculations made from any other spot, by uncertain observation, are by no means so accurate. To those who

[m] The shastrŭs say, that the moment any one commences a journey towards Gŭnga, his ancestors who are confined by Yŭmŭ invisibly accompany him, and enjoy the offerings which he daily presents to them while standing in the water.

are situated at the equator, the two polar stars appear attached to the earth; while all the other heavenly bodies appear to move over their heads in a circle like a jŭlŭ jŭntrŭ.[n] To one advancing northwards or southwards from the equator, the heavenly bodies, as well as the polar stars, appear to ascend in the firmament. When any one proceeds to a distance from the equator, he passes into a certain degree of latitude; this degree is ascertained by multiplying the number of yojŭnŭs[o] which he has moved from the equator by 365, the number of the degrees of latitude, and by dividing that sum by 4967, the sum of yojŭnŭs on the circumference of the earth. By ascertaining likewise in what degree any one may be situated, he may calculate his distance from the equator by the opposite process. To the gods on mount Sooméroo, and to the ŭsoorŭs on Jŭmboo, the two polar stars appear as though placed above their heads. The heavenly bodies appear to the ŭsoorŭs in the south to move on their left, and to the gods in the north, to move on their right.

When the sun in its annual course continues for six months in the northern hemisphere, the gods on mount Sooméroo enjoy its rays, of which they are deprived when it passes into the southern hemisphere; hence the doctine that one year of mortals is equivalent to a night and a day of the gods. The pooranŭs, to remove obstacles to the performance of religious duties, have altered the commencement both of the night and the day of the gods, by about three months.[p]

[n] A circular machine for raising water.

[o] Each yojŭnŭ is equal to five miles.

[p] The shastrŭs prohibit the investiture of a bramhŭn with the poita, the perforation of the ears, the dedication of ponds, temples, images, groves, wells, &c. as well as the performance of various other religious acts, during

The pitrees reside above the moon, and enjoy its delightful rays ascending from beneath. The new moon, when the sun is above their heads, constitutes their midday. The full moon is their midnight, and the first and third quarters of the moon, their morning and evening twilight.[q] Brŭmha, through his amazing distance from the earth, continually beholds the sun till the grand dissolution of all things. He reposes during one thousand yoogŭs, and continues awake during the other thousand; hence 2000 yoogŭs are equal to a day and a night of Brŭmha.

The circumference of the earth is 4967 yojŭnŭs, and its diameter 1581 yojŭnŭs, 24 ŭngshŭs.[r] The superficial content of the globe is therefore 7,853,034 yojŭnŭs, obtained by multiplying the number of yojŭnŭs on its circumference by the number which compose its diameter. For a proof of this, let any one calculate the superficial content of a ball in this manner; then covering it with a cloth, let him measure the cloth, and he will find both products to agree precisely. The superficial content which Lŭllŭ has calculated, is false and incorrect, and contrary to experience. My calculations differ from his; let the most learned pŭndits, unbiassed in their judgment, decide be-

the night of the gods. According to the astronomical writers, the night of the gods commences on the vernal equinox, and continues to the autumnal equinox. But the pooranŭs ignorantly place the commencement of this season on the 30th Asharhŭ (12th July), and continue it to the 1st Maghŭ (12th January). This error Bhaskŭrŭ endeavours delicately to conceal. The pooranŭs abound with the most flagrant astronomical and geographical errors. To cover these errors, while they published their own more correct calculations, the Hindoo astronomers ascribe the pooranŭs to another yoogŭ.

q Hence a lunar month is equivalent to a night and a day of the pitrees.

r Sixty ŭngshŭs make one yojŭnŭ.

tween us. For if you divide a round ball into two parts, you will find that a piece of cloth of equal dimensions with the flat surface of the section will be insufficient to cover its whole surface. In order therefore to reconcile the product obtained by measuring a cloth which covers the whole surface, with that obtained by calculation, I find it necessary to multiply the diameter by the circumference.[s]

As men are continually passing from this terrestrial scene, their dissolution is called the daily prŭlŭyŭ, or destruction. At the termination of a day of Brŭmha, the Bramhyŭprŭlŭyŭ takes place, at which period every thing in the world possessed of animation is absorbed in Brŭmhŭ. But when Brŭmha is himself annihilated, and when the whole creation is absorbed in the eternal Brŭmhŭ, from whom it proceeded, the third, called the prakritikŭ-prŭlŭyŭ, ensues. At the new creation, when all things proceed again from Brŭmhŭ, to every one is assigned his station in the new creation according to the actions of merit and demerit which were attached to him before the dissolution of all things. The grand and final destruction, or atyŭntikŭ-prŭlŭyŭ, is confined to the yogēē, who after having acquired that knowledge which like fire consumes acts both of merit and demerit, obtains liberation from this world, and is absorbed in Brŭmhŭ.

In the universe are included, the earth, the mountains, the gods, the danŭvŭs, men, the irrational creation, the planets, the stellar mansions, and the constellations, in their respective stations.

[s] Lŭllŭ appears to have maintained, that by multiplying the diameter into itself the sum of the superficial content would be obtained.

Those who are skilled in astronomical calculation have fixed the circumference of the celestial sphere at 1,871,206,920,000,000 yojŭnŭs. Some maintain, that this is again encircled by another sphere, called the Brŭmhandŭ-kŭtahŭ, the measure of which there is no necessity for giving. The pouranikŭs, in opposition to this system, only acknowledge that portion of the creation to exist which is visible to the eye. Whatever may be their opinion, we abide by the decision of those pŭndits, who are as intimately acquainted with the universe, as they would be with an amŭlŭkēē fruit, which one may place in his hand, and behold on all sides. They have determined as above, the circumference of the celestial sphere, and they maintain that it extends as far as the rays of the sun extend. Whether this calculation of the sphere would have been esteemed accurate in any preceding yoogŭ, we cannot say; it certainly is a correct calculation of the extent of the sphere in this yoogŭ, and to it we adhere.

SECT. XLIX.—*Works on the Military Art.*

The Hindoo sages did not permit even the military art to remain unexamined, and although their writings on this subject, if still extant, might contain little or nothing which could instruct the moderns, yet, as throwing some light upon the method of making war amongst so ancient a people, they would be very interesting.

The works on the art of war are called Dhŭnoor-védŭ, from dhŭnoosh, a bow, and védŭ, science. None of these works, however, are at present to be found among the learned men at Bengal, but allusions to the method of making war are scattered up and down in the different

pooranŭs, from which the author has selected the following facts:

From various parts of the Hindoo history it is very certain that the Hindoo kings led their own armies to the combat; and that they were prepared for this important employment by a military education; nor is it less certain, that many of these monarchs were distinguished for the highest valour and military skill.

In the march of the army, the ensigns were carried in front; then followed in succession the foot-men, those armed with shield and spear, the bow-men, men armed with clubs and bludgeons, the horse, the warriors on elephants, those in chariots, on camels, on oxen, then again a body of infantry, the musicians, the water-carriers, and lastly, the stores on carriages.

The troops were thus arranged: a circle of foot-men surrounded one division containing all the different kinds of warriors, in which were interspersed chariots, with charioteers famous for their prowess. Another division of the army was formed into the shape of the bird Gŭroorŭ; another into that of a half moon; others into the forms of the lion or the tyger; another into a line of single warriors; another into the form of a carriage, or the lily, the mŭkŭrŭ, a giant, a gŭndhŭrvŭ, a bull, &c. He who died in front of the battle, was promised heaven. On commencing the contest, each side interchanged certain expressions of abuse.

During an engagement, many different modes of warfare were pursued, such as, single combat; chariots en-

gaging with chariots; horsemen with horsemen; footmen with footmen, &c.; fighting without order; with various weapons, in ambuscade; under invisible forms; under other shapes. Arrows were often discharged so rapidly as to fill the air with them, and to cause one arrow to drive forward another. After the men belonging to the opposing circles had been destroyed or dispersed, the central charioteers engaged, when the archers first sought to pierce the horses, or the charioteer, or to cut the bow-strings, or to pierce the flag at the top of the chariot.

For the protection of one chariot, a thousand elephants are said to have been employed; for that of each elephant one hundred horsemen; of each horseman, ten bow-men; of each bow-man, ten soldiers with sword and shield; of each foot-soldier, three others, one on each side and one behind.

It was contrary to the laws of war to smite a warrior overcome by another; or one who had turned his back, or who was running away; or one fearful; or he who had asked for quarter; or he who had declined further fighting; or one unarmed; or a single charioteer who had alone survived in the engagement; or one deranged; or females, children, or old men.

The Hindoo war-chariots, made of gold, silver, iron, or wood, and ornamented with various devices, had one,[t] two, or even a hundred wheels. Some of them contained as many as a hundred apartments; they tapered upwards in the form of a steeple, on which were placed flags, cows' tails, and bells. On these flags were painted the bird Gŭroorŭ, or Shivŭ's bull, Hŭnooman, the kovi-

[t] The chariot of Sŏŏryŭ (the sun) is represented as having but one wheel.

darŭ,[u] the lion, the mŭkŭrŭ, a fish, a serpent, an alms'-dish, seven palm trees, lightning, or a tyger.

The Hindoo soldier wore a turban, a girdle for the loins, a pair of short breeches, a piece of leather round the loins, from which were suspended a number of small bells. Their coats of mail, made of wire or leather, are said to have been impenetrable.

Some combatants were famous for discharging arrows very rapidly, or to a vast distance, or with a force sufficient to pierce a mountain. Others were said to possess a strong and never-failing grasp; or to be able to use the bow either with the right or with the left hand. Honours were conferred on those who never turned their back in an engagement, who manifested a contempt of death, who despised fatigue as well as the most formidable enemies, who had been found invincible in every combat, or had displayed a courage which increased like the glory of the sun advancing to meridian splendour.

He who engaged in single combat was called Urdhŭrŭtee; he who combated with hundreds of chariots was called a Rŭtee, with thousands, an Ŭtee-rŭtee, with ten thousands, a Mŭha-rŭtee; while the charioteer who overcame footmen, wrestlers, spear-men, bludgeon-men, &c. was called Rŭt'hŭ-yōōtŭpŭ-yōōtŭpŭ.

The following were considered as evil omens on going to war: a storm at the commencement of the march; an earthquake; the implements of war dropping from the hands of the soldiers; vultures passing over the army,

[u] Bauhinia, several species. This was the flag used by the Hindoo kings of the raceof the sun.

and making a screaming noise; the rays around the sun becoming red; the moon's appearing as small as a star before an engagement; a crane, a hawk, or a vulture seen walking near the army, the howling of shakals; the descent of a vulture on the flag of a chariot; the falling of a thunderbolt, or fire from heaven; darkness filling the four quarters of the heavens; the passage of a cow, or a deer, or a bramhŭn, on the left of the army, or of a shakal on its right; the carrying to the right of the army a corpse or a pan of water; the falling of blood from the clouds; the sight of a female beggar, with dishevelled hair, dressed in red, in the front of the army; the starting of the flesh on the left side of the commander in chief; the weeping, or turning back of the horses, when urged forward; dreadful thunder when the sky was calm; the clouds appearing red, &c.

In these early ages, the bow was the principal instrument of war: and hence much is said of it in the history of the Hindoo wars: and, as every thing described by the poets must have a divine origin, therefore—from one bamboo the god Brŭmha made three different bows: from the end nearest the roots he formed that called Pinakŭ, which he gave to Shivŭ; from the second part of the bamboo, the Kodŭndŭ, given to Vishnoo, to whom also the Gandēēvŭ was also presented, but Vishnoo gave this bow to Pŭrŭshooramŭ, and he with it destroyed the kshŭtryŭs in twenty-one different engagements. It afterwards came into the possession of Ramŭ, of Indrŭ, and of Urjoonŭ; the last of whom destroyed with it all the race of Dooryodhŭnŭ, and conquered the world.

Bows made with deers' horns were called Sharngŭ; those containing seven joints of the bamboo, Sŭptŭ-Tarŭ,

and those made with ivory, Gŭjŭ Dŭntŭ. The bow was three cubits and a half or four cubits in length, and the two extremities were of the same thickness : its excellence consisted in its strength; in its having many knots; in its being impenetrable to the point of an arrow, or to the edge of a sword ; in its preserving its strength after being used for a long time together. Some bows were painted at the back, others had small bells fastened to them; others a chamŭrŭ;[x] others were set with jewels, and others had small flags appended to them. The bow-strings were made of nerve, the bark of trees, silk, gold thread, &c. The bow was preserved in boxes made of cane, or in cloth: Shivŭ used to place his in the skin of a snake.

To prevent injury from the bow-string, two thimbles made of leather or metal were worn, the one on the first and the other on the second finger of the right hand ; and to prevent the bow from rubbing off the skin, a leathern sleeve, called godha, was worn on the left arm.

Arrows, about two cubits long, were made of reeds, iron, &c., painted with different ornaments; pointed with iron, steel, or diamond, and mounted with the feathers of the crane, the osprey, the vulture, or some other bird: the point of some resembled a half moon; others had a single point, and others were of various shapes. Besides the common bow for arrows, they used a cross-bow to discharge bullets. The bullets discharged from the bow of Bhŭrŭtŭ were each 6400 pounds in weight: so says the Ramayŭnŭ.

The quiver was made of skin, as deep as three-fourths of the arrow, and was slung on the back by a leathern

[x] The tail of the cow of Tartary.

girdle. The gods sometimes gave to eminent sages quivers containing an inexhaustible store of arrows, some of which had the faculty of returning again to the quiver after they had done their office.

A youth was first instructed in the method of untying the bow, of anointing it, &c. He frequently exercised himself by tossing up his bow and catching it again, and by pulling the string of the bow first with one hand and then with the other. He was taught to be skilful in taking his aim, in wielding the bow on all sides, so as to keep off the arrows of the enemy, and in producing the twang of the bow.[y] A good archer drew his bow, at arm's length, till the extremities met, and till the string reached his ear, before he discharged the arrow. Two or three strings were attached to one bow, lest one should break.

The Hindoos also fought with clubs, which are about the length of both arms, and almost the thickness of the body. He who was able to wield the club so as to keep off blows, or any thing thrown at him, was deemed perfect in this art; and he also was commended who held his club with a never-failing grasp, and who repeated his blows rapidly and with a powerful force. It was deemed unlawful to strike with the club lower than the navel.

Among the exercises which fitted men for the toils of war, one was wrestling; to be expert in which, it was necessary that a person should be able to elude his antagonist by pacing round him in circles; to walk on his hands, and to pitch over his head. He was not to permit

[y] By the twang of many bows together, the shastrŭs say, enemies have sometimes fallen senseless to the ground.

his antagonist to throw him on his back, or to seize his foot; but he was allowed to kick, to strike with the fist, the open hand, or the head. When his antagonist was about to seize him by the neck, the wrestler was taught to raise his shoulders, and permit his neck to sink down between them. A third person was not permitted to interfere with the combatants. It is said, that a wrestler or a boxer sometimes beat all the extremities of his antagonist into his body, or broke his back, or tore him in two.

SECT. L.—*Of Works on the Arts, or the Shilpŭ shastrŭs.*

The original work, Chŭtooshŭshtee-Kŭla-Nirnŭyŭ, by Vatsayŭnŭ, is said to have been drawn from the original védŭ; but neither this work nor any other on the arts is to be procured in Bengal at present; though some fragments, said to be taken from the shilpŭ shastrŭs, are found in the smritees and pooranŭs.

Vatsayŭnŭ mentions the following different professions, the origin of which he ascribes, first to Brŭmha, and next to Vishwŭkŭrma: the dancer, the singer, the charioteer, the musician, the tumbler, the elephant driver, the diver, the goldsmith, the blacksmith, the coppersmith, the joiner, the bricklayer, the shoe-maker, the weaver, the taylor, the mat-maker, the washerman, the dyer, the farmer, the servant who rubs the body of his master,[z] the confectioner, the milkman, the witch, the spy, the gamester, the physician, the prostitute, the thief, the juggler, the

[z] The body is rubbed by such persons to produce a pleasant sensation, which generally composes the person to sleep.

mimick, the conductor of festivals,[a] the dresser,[b] the warrior, the archer, the teacher of monkeys, bears, &c., the snake-catcher, the jeweller, the thatcher, the mason, the distiller, the basket-maker, the oil-man, the hunter, the fisherman, the messenger, the cook, the bearer of burdens, the gardener, the sword-man, he who tries the qualities of things, &c. Vatsyŭnŭ also mentions the arts of making necklaces, shell ornaments, pictures, earthenware, forts, boats, of digging wells, pools, &c.

Some instructions respecting husbandry, are found in the Jyotish-Sarŭ-Sŭngrŭhŭ, and the Tit'hee-Tŭtwŭ, which are communicated to those farmers who inquire of the bramhŭns who have studied these works.

In the account of the casts in the succeeding volume will be found many particulars respecting the arts, to which the author begs to refer the reader.

SECT. LI.—*Of the Sŭngskritŭ Grammars, (Vyakŭrŭnŭ.)*

These grammars are very numerous, and reflect the highest credit on the ingenuity of their authors. Indeed, in philology the Hindoos have perhaps excelled both the ancients and the moderns. The first Sŭngskritŭ grammar, called Mŭhéshwŭrŭ, is fabulously attributed to the god Shivŭ; another called the Oindrŭ, to Indrŭ, and the Chandrŭ to Chŭndrŭ. The grammar of Paninee is held in the highest estimation by the Hindoos generally, while the Moogdhŭbodhŭ stands lowest, though perhaps very unjustly.

[a] In scripture language, "the ruler of the feast." John ii. 9.

[b] A person employed in dressing dancers, players, images, &c.

The Moogdhŭbodhŭ may be selected as a specimen of other grammars: it consists of more than eleven hundred short Rules, termed shōōtrŭs, wrought up to the highest degree of conciseness; the greater part of which consist only of one line, and some of not more than four or five syllables, which are followed by a comment termed Vritee. This grammar contains, first, what is called Sŭndhee, viz. the Permutation of Letters. Secondly, Shŭbdŭ, viz. Sounds: this includes substantives, adjectives, pronouns and participles, beginning with a definition of grammatical terms, throwing all those parts of speech together, and treating of their declensions as they end in the different letters, beginning with the vowels. Thirdly, Dhatoos, or Roots: this section, like all the others, begins with a definition of terms, goes through ten different conjugations, and then treats of causal, optative, and frequentative verbs, which though derived from the other dhatoos, are reckoned separate verbs. Nominal Verbs, or verbs formed from substantives, adjectives, or other words, are included in this division. Then follow observations on the active and middle voice, concluding with directions respecting the tenses, as used with various conjunctions. Fourthly, Kritŭ, or the formation of substantives, adjectives, participles, &c., from dhatoos. The last division includes Strēētyŭ, or rules for the feminine gender; Sŭmasŭ, or rules for compound words; Karŭkŭ, or rules for the syntax of nouns, as governed of words in a sentence, and Tŭdhitŭ, or the formation of patronimics, gentiles, abstract and concrete nouns, &c.

In the west of Bengal the Sŭngkshiptŭ-Sarŭ is chiefly studied; in the midland parts, the Moogdhŭbodhŭ, and in the eastern the Kŭlapŭ. The Sarŭswŭtŭ is also in high estimation; and in some parts, the Soopŭdmŭ grammar is studied by a few.

The price of written copies of the Moogdhŭbodhŭ, if written with care, is about three roopees. Inferior copies are sold at one roopee and a half.

SECT. LII.—*Grammars still extant.*

The Paninee, by Paninee. — The Paninee-Sōōtrŭ-Bhashwŭ-Vartikŭ, by Katyayŭnŭ. — The Paninee-Sōōtrŭ-Vartikŭ, by Kashika-Dasŭ.—The Paninee-Sōōtrŭ-Bhashyŭ, by Ŭnŭntŭ-Dévŭ.—The Swŭrŭ-Mŭnjŭrēē.—The Chŭndrika, by Ramŭ-Shŭrmacharyŭ.—The Pŭdŭ-Chŭndrika.—The Siddhantŭ-Chŭndrika, by Ramashrŭ-macharyŭ.—The Vyakŭrŭnŭ-Pŭdŭ-Mŭnjŭrēē, by Hŭrŭ-Dŭttŭ-Mishrŭ.—The Vyakŭrŭnŭ-Lŭghoo-Vrittee.—The Vrihŭdvoiyakŭrŭnŭ-Bhōōshŭnŭ, by Hŭree-Dēēkshitŭ.—The Voiyakŭrŭnŭ-Bhōōshŭnŭ, by ditto.—A comment on ditto, by Prŭsadŭ.—The Swŭrŭ-Voidikēē-Prŭkriya, by Shakŭtayŭnŭ.—The Oonadee, by Bhēēmŭ-Sénacharyŭ.—The Tŭttwŭ-Bodhinēē, by Kashika-Dasŭ.—The Dhatoo-Prŭdēēpŭ-Moitréyŭ, by Mitracharyŭ.—The Dhatoo-Pat'hŭ, by Paninee.—The Gŭnŭ-Pat'hŭ, by Bŭrdhŭma-nŭ-Oopadhyayŭ.—The Prŭkriya-Koumoodēē, by Krishnŭ-Pŭnditŭ.—The Prŭkriya-Vyakhya, by ditto.—The Prŭsadŭ-Koumoodēē.—The Mŭnorŭma, by Bhuttojēē-Dēēkshitŭ. — A comment on ditto, by Rŭma-Nat'-hŭ. — The Vrihŭt-Shŭbdéndoo-Shékhŭrŭ, by Hŭ-reejēē-Dēēkshitŭ.—A comment on ditto, called the Chi-dŭst'hee-Mala, by Balŭmŭ-Bhuttŭ.—The Lŭghoo-Shŭb-déndoo-Shēkhŭrŭ, by Nagojēē-Bhŭttŭ.—The Pŭribha-shendoo-Shékŭrŭ, by ditto.—The Mŭnjōōsha, by ditto.—The Mŭnjōōsha-Vyakhya-Kŭla, by Balŭmŭ-Bhŭttŭ.—The Pŭribhasha-Vrittee, by Nagojēē-Bhŭttŭ —The Pŭ-ribhashéndoo-Shékŭrŭ-Tēēka.—A comment on ditto, by

Koiyŭtŭ.—An account of this comment, by Nagojēē-Bhŭttŭ.—A comment on the Pŭribhasha, entitled Pŭribhashart'hŭ Sŭngrŭhŭ-Vyakhya-Chŭndrika.—The Koustoobhŭ, by Bhŭttojēē-Dēēkshitŭ. — A comment on ditto, entitled Prŭbha, by Balŭmŭ-Bhŭttŭ.—The Bhashyŭ-Prŭdēēpŭ-Vivŭrŭnu, by Narayŭnŭ-Bhŭttu.—The Vyakhya-Prŭdēēpŭ, by Nagojēē-Bhŭttŭ.—The Koumoodēē, by Bhŭttojēē-Dēēkshitŭ.—The Lŭghoo-Koumoodēē, by ditto.—The Mŭdhyŭ-Koumoodēē, by Bhŭrŭdwajŭ.—The Sarŭ-Koumoodēē, by Shrēē-Dhŭrŭ-Dŭndēē. —The Shŭbdŭ-Rŭtnŭ, by Hŭrēē-Bhŭttŭ.—The Bhōōshŭnŭ Sarŭ-Dŭrpŭnŭ, by Hŭrēē-Bhŭttŭ.—A comment on the Voiyakŭrŭnŭ-Bhōōshŭnŭ.—The Lŭghoo-Bhōōshŭnŭ, by Koondŭ-Bhŭttŭ.—A part of the Prŭkēērnŭ-Prŭkashŭ, by Hélarajŭ.—The Gŭnŭ-Rŭtnŭ-Mŭhodŭdhee, by Vŭrdhŭmanŭ-Oopadhyayŭ.—A comment on ditto, by ditto.—The Sarŭ-Sŭngrŭhŭ.—The Gnapŭka-Vŭlēē.—The Bhasha-Vrittee, by Poorooshottŭmŭ.—A comment on ditto, by Srishtee-Dhŭrŭ.—The Dhatoo-Gŭnŭ-Nirnŭyŭ, by Gopēē-Chŭndrŭ.—The Dhatoo-Prŭdēēpŭ, by Moitréyŭ-Rŭkshitŭ.—The Dhatoo-Prŭkashŭ, by Bŭlŭramŭ-Pŭnchanŭnŭ.—The Prŭbodhŭ-Prŭkashŭ, by ditto.—A comment on ditto, by ditto. — The Prourhŭ-Mŭnorŭma, by Bhŭttojēē-Dēēkshitŭ.—The Vrittee-Sŭngrŭhŭ, by Nagojēē-Bhŭttŭ.—The Lŭghoo-Shŭbdŭ-Rŭtnŭ, by ditto.—The Shŭbdŭ-Rŭtnŭ-Tēēka, by Balŭmŭ-Bhŭttŭ.—The Gŭnŭ-Sŭmōōhŭ.—The Pŭribhasha, by Sēērŭ-Dévŭ.—The Kashŭkritsnŭ, by Kashŭkritsnŭ.—The Pisŭlēē, by Pisŭlēē. —The Shakŭtayŭnŭ, by Shakŭtayŭnŭ.—The Kootŭnmashŭ, by Joinéndrŭ.—The Rŭvee-Rŭhŭsyu, by Hŭlayoodhŭ.

The Kŭlapŭ, by Sŭrvvŭvŭrmacharyŭ.—An enlargement of ditto, by Doorgŭ-Singŭ.—Another, by Poondŭrēē-

kashŭ.—The Kŭlapŭ-Chŭrkŭrēētŭ-Rŭhŭsyŭ.—The Kŭlapŭ-Dhatoo-Sadŭnŭ-Shŭbdarnŭvŭ.—The Kŭlapŭ-Pŭrishishtŭ-Tēēka, by Ramŭ-Chŭndrŭ-Chŭkrŭvŭrtēē. — A ditto, by Gopēē-Nat'hŭ.—The Katŭntrŭ-Pŭnjika, by Trilochŭnŭ-Dasŭ.—The Katŭntrŭ-Vrittee, by Vŭrŭ-Roochee.

The Sarŭswŭtŭ, by Ŭnoohōōtee-Swŭrōōpacharyŭ.—A comment on ditto.—Another, called Poonjŭrajŭ, by Poonjŭrajŭ.

Sŭngshiptŭ-Sarŭ, by Krŭmŭdēēshwŭrŭ.—A comment on ditto, by Goyēē-Chŭndrŭ.—Another by Hŭree-Ramŭ.—Sŭngshiptŭ-Sarŭ-Sŭmpŭt.

The Moogdhŭbodhŭ,[c] by Vopŭ-Dévŭ.—A comment on ditto, called Shŭbdŭ-Dēēpika, by Govindŭ-Ramŭ.—Others by Bhŭrŭtŭ-Mŭllikŭ, by Shree-Vŭllŭbhŭ, by Dévēē-Dasŭ, by Mŭdhoo-Sōōdhŭnŭ, by Vidya-Nivasŭ, by Ramŭ-Tŭrkkŭ-Vagēēshŭ, and by Ramanŭndŭ-Kashēēswŭrŭ.—The Moogdhŭbodhŭ-Pŭrishishtŭ, by ditto.—The Kŭvee-Kŭlpŭ-Droomŭ, by Vopŭ-Dévŭ.—A comment on ditto by ditto, and another by Ramŭ-Nyayalŭnkarŭ.—The Dhatoo-Tēēka, by Vopŭ-Dévŭ.—A work under the same name by Doorga-Dasŭ.

The Nŭvyŭ-Vyakŭrŭnŭ, by Mŭdŭnŭ-Pŭnchanŭnŭ.—The Bhōōriprŭyogŭ, by Kévŭlŭ-Ramŭ-Pŭnchanŭnŭ.[d]

[c] An edition of this work, containing 311 pages, 12mo. has been printed at the Serampore press.

[d] From kévŭlŭ, only, and Ramŭ; which means (expressive of a strong religious attachment) "Only Ramŭ," or "None but Ramŭ." Pŭnchanŭnŭ is merely a title. This person's name will be found in page 314, as the author of an astronomical work.

The Rōōpŭ-Mala.—The Bhavŭ-Singhŭ-Prŭkriya.—The Soopŭdmŭ, by Pŭdmŭ-Nabhŭ.—A comment on ditto, by Vishnoo-Mishrŭ.—The Dhrootŭbodhŭ, by Bhŭrŭtu-Mŭllikŭ.—The Saravŭlēē, by Krishnŭ-Vŭndopadhyayŭ.—The Karika-Bŭlēē, by Krishnŭ-Mishrŭ.—The Soobodhinēē, by ditto.—The Shēēgrŭ-Bodhŭ, by Bŭlŭramŭ-Pŭnchanŭnŭ.—The Mŭhēēbhŭttee, by Mŭhēē-Bhŭttŭ.—The Hoimŭ-Vyakŭrŭnŭ.—The Rŭtnŭ-Mala.—The Shŭbdŭ-Tŭttwŭ.—The Gnanamritŭ.—The Prakritŭ-Kŭlpŭtŭroo, by Ramŭ-Tŭrkŭ-Vagēēshŭ.—The Shŭbdŭ-Bodŭ-Prŭkashŭ, by Gŭngéshopa-dhyayŭ.—The Doorghŭtŭ-Tipŭnēē, by ditto.—The Karŭkŭ-Chŭkrŭ.—The Vŭsoo-Dhatoo-Karika.—The Shoivŭ-Vyakŭrŭnŭ.—The Lŭkarŭ-Vadŭ.—The Nirooktŭ.—The Shiksha.

In the Prakritŭ Language. The Prakritŭ-Lŭnkéshwŭrŭ, by Lŭnkéshwŭrŭ.

SECT. LIII.—*Of the Sŭngskritŭ Dictionaries, (Koshŭ).*

These works also do the highest credit to the Hindoo learned men, and prove how highly the Sŭngskritŭ was cultivated in former periods. They are written in verse, with the meanings interspersed by the supply of other words. This intermixture of the text, with explanations, renders a pretty correct knowledge of the Sŭngskritŭ necessary, in order to distinguish the original words from those given to ascertain the meaning.

Umŭrŭ-Singhŭ has divided his dictionary into eighteen chapters, and arranged all his words under the following heads: heaven, patalŭ, earth, towns, mountains, forests,

and medical plants, animals, man, bramhŭns, kshŭtriyus, voishyŭs, shōōdrŭs, epithets of persons, qualities of things, miscellaneous, homonymous, words ending in different letters, indeclinables, and remarks on the genders. This arrangement is attended with this advantage, that such a dictionary becomes useful as a scientific work, as well as a vocabulary.

The work of Ŭmŭrŭ-Singŭ[c] is almost universally consulted in Bengal, and the adjoining provinces; but the other dictionaries are seldom referred to except in particular cases, even where they are possessed. A great number of comments have been written on this work, among which are the Pudŭ-Chŭndrika, the Vyakhya-Roodrŭ, the Vyakhya-Prŭdēēpŭ, the Moogdhŭbodhinēē, the Sarŭ-Soondŭrŭ, the Pŭdart'hŭ-Koumoodēē, the Trikandŭ-Tivékŭ, and four others by Nēēlŭ-Kunt'hŭ, Ramŭ-Tŭrkhŭ-Vagēēshŭ, Bhŭrŭtŭ-Mŭllikŭ, and Rayŭ-Mookootŭ. The comments explain the words of the original text, give the grammatical rules for the words, and authorities from other works for the meanings which they affix.

SECT. LIV. *Dictionaries still extant.*

The Médinēē, by Médinēē.—The Rŭtnŭ-Mala, by Hŭlayodhŭ.—The Hoimŭ, by Hémŭ-Chŭndrŭ.—The Trikandŭ-Shéshŭ, by Poorooshottŭmŭ.—The Vishwŭ-

[c] Umŭrŭ-Singhŭ is supposed to have lived in the reign of Vikrŭmatityŭ, about eight hundred and twenty-four years ago. He compiled his dictionary from several others. A very excellent edition of the Umŭrŭ-Koshŭ, with an English Interpretation and Annotations, has been published by H. T. Colebrooke, Esq., and printed at the press of the Serampore Society of Missionaries. A written copy of the Umŭrŭ-Koshŭ sells for three roopees: it contains about one hundred leaves.

Prŭkashŭ, by Mŭhéshwŭrŭ.—The Umŭrŭ-Koshŭ, by Ŭmŭrŭ-Singhŭ.—The Haravŭlēē, by Poorooshottŭmŭ. The Ŭmŭrŭ-Mala, by Ŭjŭyŭ.—The Ŭmŭrŭ-tŭtwŭ, by Vachŭspŭtee.—The Vŭrnŭdéshŭnŭ, by Ootpŭlinēē.—The Ŭnadee Koshŭ, by Roodrŭ.—The Bhagooree.—The Rŭbbŭsŭ.—The Ŭroonŭ-Dŭttŭ, by Bopalitŭ.—The Hŭddŭ-Chŭndrŭ, by Shoobhankŭ.—The Dwirōōpŭ-Koshŭ, by Vyaree.—The Shŭbdŭ-Mala, by Jŭta-Dhŭrŭ.—The Shŭbdŭ-Rŭtna-Vŭlee, by Ekakshŭrēē-Koshŭ.—The Bhōōree-Prŭyogŭ.—The Drivyabhidhanŭ.—The Shŭbdŭ-Chŭndrika.—The Mŭntrabhidhanŭ.—The Shubdarnŭvŭ, by Soobhootee.—The Shŭbdŭ-Mŭhodŭdhee, by Dŭndēē.—The Yadŭvŭ.—The Dhŭrŭnee.

SECT. LV. *Of Translations from the Sŭngskritŭ, and Works written in the dialect of India.*

Translations from the Sŭngskritŭ are not numerous, compared with the vast multitude of works to be found in this language; and this is easily accounted for: the bramhinical system denies learning to all but bramhŭns, and this order of men entertains the most perfect contempt for every thing written in the vernacular tongues. Still, however, it has been found necessary to meet the public taste, and to give imitations of some of the most popular works in the dialects derived from this, THE LANGUAGE OF THE GODS. Some persons have supposed, that the popular language of India is the Hindoost'hanēē, but so far from this being the case, the Hindoost'hanēē is no where the language of a single village of Hindoos throughout the whole of Hindoost'hanŭ, but every Hindoo dialect is derived from the Sŭngskritŭ. We might go still farther, and say, that not a single Hindoo,

amidst all the millions in India, ever speaks the Hindoost'hanēē as his mother tongue: it is only used amongst those Hindoos who have been or are connected with Mŭsŭlmans or Europeans. The author has obtained a list of popular works in some of the dialects of India drawn from the Sŭngskritŭ, or written at once in those dialects, and here he begs leave to close this chapter, on the Literature of the Hindoos, and with it the present volume:

In Bengalee.—The Chŭndēē, by Kŭvee-Kŭnkŭnŭ, a bramhŭn, a work relating to the wars of Doorga with the giants. These verses are recited for eight days together at some of the Hindoo festivals.—The new Chŭndēē, and the Ramayŭnŭ, by Ramanŭndŭ-Tēērt'hŭ-Swamēē.

A poetical version of the Ramayŭnŭ, by Krittee-Vasŭ. Recitations of this work at the houses of the Hindoos sometimes continue for several days, when two or three hundred persons assemble each day.

The Mŭhabharŭtŭ, by Kashēē-Dasŭ, a shōōdrŭ; is in the houses of great numbers, who read it at their leisure.

The Mŭsŭsa-Mŭngŭlŭ, by Kshémanŭndŭ, a shōōdrŭ; a work respecting the goddess Mŭnŭsa, at whose festival the contents are sung.

The Vishalakshēē, by Mookoondŭ, a bramhŭn, is a work in verse on the wars of the goddess of this name, a form of Doorga, which is sung at festivals, at the holy places, and by individuals.

The Shivŭ-Ganŭ, by Raméshwŭrŭ, a poetical work on the adventures of Shivŭ as a mendicant, sung at festivals, &c.

The Sŭtyŭ-Narayŭnŭ, a story by Shŭnkŭracharyŭ a bramhŭn, relative to a god known among the Hindoos by the name of Sŭtyŭ-Narayŭnŭ, and amongst the Mŭsulmans by the name of Sŭtyŭ-pēērŭ.

The Dhŭrmŭ-Ganŭ, by Vinŭyŭ-Lŭkshmŭnŭ and Gŭnŭ-Ramŭ. This is a story in verse respecting Laoo-Sénŭ, a person who, through the power of Yŭmŭ (Death) is said to have caused the sun to arise in the west. The sŭnyasēēs sing these verses at the festivals of Dhŭrmŭ (Yŭmŭ), as do also lepers and others, who make vows to this god.

The Krishnŭ-Mŭngŭlŭ, by Madŭvŭ, a poem on the revels of Krishnŭ and the milk-maids, sung at the festivals of Krishnŭ, and containing many licentious descriptions.

The Govindŭ-Mŭngŭlŭ, by Hŭree-Dasŭ, a voiragee, a story in verse respecting Hŭree, or Krishnŭ.

The Kalika-Mŭngŭlŭ, by Krishnŭ-Ramŭ, a shōōdrŭ, and Kŭvee-Vŭllŭbhŭ, a bramhŭn: a story respecting the goddess Kalēē, to which is attached an indecent though exceedingly popular story respecting Soondŭrŭ, a person who obtained in marriage, in an extraordinary manner, the daughter of Vēērŭ-Singhŭ, the raja of Bŭrdwan. This song is sung on the last of the eight days (rather nights) occupied in the recitations of the Kalika-Mŭngŭlŭ.

The Ŭnnŭda-Mŭngŭlŭ, by Bharŭtŭ-Chŭndrŭ-Rayŭ, a work respecting the goddess Ŭnnŭ-Pōōrna.

The Pŭnchanŭnŭ-Gēētŭ, by Ŭyodhya-Ramŭ, a shōōdrŭ, a work in praise of Pŭnchanŭnŭ, Dŭkshinŭ-Rayŭ, Shŭsht'hēē, Makalŭ, &c.

The Gŭnga-Bhŭktee-Tŭrŭnginēē, by Doorga-Prŭsadŭ: a poem relative to Gŭnga.

The Dévēē-Mahatmyŭ-Chŭndrika, by Ŭbhŭyŭ-Chŭrŭnŭ: a story relative to Doorga in the form of Mŭha-Maya.—Kalēē-Kēērttŭnŭ, by Ramŭ-Prŭsadŭ, a shōōdrŭ: a similar work.—Bhŭvanēē, by Doorgŭ-Ramŭ, a similar story.

The Krishnŭ-Kēērtŭnŭ, by Govindŭ-Dasŭ and Vidya-Pŭtee.

The Choitŭnyŭ-Mŭngŭlŭ, by Lochŭnŭ, a voishnŭvŭ: the history of the god Choitŭnyŭ in verse.—Pashŭndŭ-Dŭlŭnŭ, by Radha-Madhŭvŭ, a voishnŭvŭ: a work in favour of the voishnŭvŭs.—Choitŭnyŭ-Chŭritamritŭ, by Krishnŭ-Dasŭ, a voishnŭvŭ, a work in defence of Choitŭnyŭ, partly in Sŭngskritŭ and partly in Bengalee.--Voishnŭvŭr-Vŭndŭna, by Doivŭkēē-Nŭndŭnŭ, a voishnŭvŭ.—Choitŭnyŭ-Bhagŭvŭtŭ, by Vrinda-Vŭnŭ-Dasŭ, a voishnŭvŭ.—Mŭnŭ-Shikshya, by Nŭrottŭmŭ, a voishnŭvŭ.—Rŭsŭmŭyŭ-Kŭlika, by Sŭnatŭnŭ, a voishnŭvŭ: on faith in Krishnŭ.—Prémŭ-Bhŭktee-Chŭndrika, by T'hakoorŭ-Goswamēē.

These popular stories are in verse, of different metres. Single verses are frequently quoted in conversation, and the stories they contain are almost universally known among the Hindoos.

In the Language of Mit'hila, or Tirhoot.—The Hŭree-Vŭngshŭ, by Bhomŭnŭ-Kŭvee.—The Rookminēē-Hŭrŭnŭ, by Vidya-Pŭtee.—The Oosha-Hŭrŭnŭ, by ditto.—The Mŭheshŭ-Vanēē, by ditto.—The Vishnoo-Pŭdŭ, by ditto.—The Krishnŭ-Chŭritrŭ, by ditto.

In the Télingŭ Language.--The Ramayŭnŭ, by Bhŭvŭ-Bhōōtee.—The Bhagavŭtŭ, by Dŭndēē.—The Bharŭtŭ, by Alasanee-Pyadŭnŭ.—The Raghŭvŭ-Pandŭvēēyŭ, by Shŭnkŭrŭ.—The Bhŭvanēē-Pŭrinŭyŭ, by Bhŭvŭ-Bhōōtee. — The Mŭnoo-Chŭritrŭ, by Alasanee-Pyadŭnŭ. — The Radha-Madhŭvŭ-Sumvadŭ. — The Kiratarjoonēē-yŭ, by Alasanee-Pyadŭnŭ. — The Rookminēē-Pŭrinŭyŭ. — The Soobhŭdra-Pŭrinŭyŭ. — The Nŭlodŭyŭ.—The Hŭrish-Chŭndrŭ-Natŭkŭ. — The Parijatŭ. — The Mŭhēē-Ravŭnŭ-Chŭritrŭ, by Lŭskŭsŭmēē.—The Sharungŭ-Dhŭrŭ-Chŭritrŭ, by Nagŭma. — The Rookmangŭdŭ-Chŭritŭ.—The Hŭnoomŭntŭ-Vijŭyŭ, by ditto.

In the Hindee.—The Ramayŭnŭ, by Toolŭsēē-Dasŭ. —The Ramŭ-Chŭndrika, by Kŭvee-Priya.—The Vigna-nŭ-Gēēta, and the Rŭsikŭ-Priya, by Késhŭvŭ-Dasŭ.—The Rŭsŭrajŭ, by Mŭtee-Ramŭ.—The Bhagŭvŭtŭ, by Bhōō-Pŭtee. — The Shōōrŭ-Sagŭrŭ, by Shōōrŭ-Dasŭ.—The Phadilŭlee-Prŭkashŭ, by Shookŭ-Dévŭ.—The Kŭvee-Koolu-Kŭnt'habhŭrŭnŭ, by Chintamŭnee.—The Bŭlŭ-Bhŭdrŭ-Chéŭntēē, by Bŭlŭ-Bhŭdrŭ. — The Nŭkhŭ-Shikha, and the Ushtŭ-Yamŭ, by Dévŭ-Rajŭ.—The Suptŭ-Shŭtēē, by Viharee-Dasŭ.—The Singhasŭnŭ-Vŭtrishēē.—The Vétalŭ-Pŭchishēē.

In the Vrŭjŭ-Bhasha.—Respecting this dialect, a gentleman of Lucknow thus wrote to the author on the 13th of August, 1817: "There are in the Brŭjŭ-Bhasha two Gēētas, one or two Ramayŭnŭs, the Bhagŭvŭtŭ, and several books containing stories (Itihasŭ), all of which are commonly read by the native soldiers, and I believe by the inhabitants of this part of the country generally."

In the Marhatta.—The Rookminēē-Swŭyŭmbŭrŭ.—The Pandŭvŭ-Prŭtapŭ. — The Hŭree-Vijŭyŭ.—The Shivŭ-Lēēlamritŭ.—The Soodamŭ-Chŭritrŭ.—The Pōōrvŭnēē, by Damojēē-Pŭnt'hŭ. — The Shravŭnŭ-Poorvŭnēē, by ditto.—The Pandoo-Rangŭ-Mahatmyŭ.—The Ŭhee-Ravŭnŭ.—The Gēēta, by Ramŭ-Dasŭ.—The Manŭsŭ-Lēēla, by Ramŭ-Dasŭ.

In the dialect of Bhojŭ-poorŭ.—The Ramŭ-Jŭnmŭ, by Toolŭsēē-Dasŭ.

In the Ootkŭlŭ, or a dialect used in Orissa.—The Bhagŭvŭtŭ, by Jŭgŭnnat'hŭ-Dasŭ.—The Mŭhabharŭtŭ, by

Sarŭla-Dasŭ.—The Ramayŭnŭ.—The Itihasŭ, by Vishnoo-Dasŭ.—The Gēētŭ-Govindŭ, by Dhŭrŭnee-Dhŭrŭ.—The Gēēta, the Kartikŭ-Mahatmyŭ, and the Rŭsŭ-Kŭllolŭ, by Krishnŭ-Dasŭ.—The Kanchŭnŭ-Lŭta.—The Ooddhŭvŭ-Choutrisha. — The Goondicha-Vijŭyŭ; the Hŭngsŭ-Dōōtŭ, the Lŭkshmēē-Vilashŭ; the Dhŭrŭnee-Dhŭrŭ.

In the Asam.—The Mŭhabharŭtŭ, by Ŭnŭntŭ-Kŭndŭlee.—The Gēēta, by ditto.—A part of the Shrēē-Bhagŭvŭtŭ, by ditto.—The Shrēē-Bhagŭvŭtŭ, by Shŭnkŭrŭ.—A popular poetical abridgment of ditto, by ditto.—The Bŭrŭ-Gēētŭ, by ditto.—The Prŭsŭngŭ, by ditto.—The Lēēla-Mala, by ditto.—The Kanŭ-Khoa, by ditto.—The Ghosha, by Madhŭvŭ.—The Kalika-pooranŭ, by ditto.—The Chŭndēē.—The Rajŭ-Nēētee. — The Boonŭjēē.—The Hŭrish-Chŭndropakhyanŭ.—The Ramayŭnŭ.—The Ramŭ-Kēērtŭnŭ.

In the dialect of Joypore.—The Vŭsŭntŭ-Rajŭ.—The Rŭtnŭ-Mala, by Shivŭ-Rajŭ.—The Shivŭ-Choupŭyēē, by Shivŭ-Dasŭ.—The Dadookēē-Vanēē, by Dadoo.—The Mŭdhoo-Malŭtēē.—The Charŭnŭ-Rŭsŭ.—The Shivŭ-Sagŭrŭ, by Shivŭ-Rajŭ.—The Shōōrŭ-Dasŭ-Kŭvitwŭ, by Shōōrŭ-Dasŭ. — The Gēētŭ, by Ajomayŭrŭ. — Another Gēētŭ, by Phŭtyolŭ-Vélo.—The Hŭttŭ-Prŭdēēpŭ.

In the dialect of Bhŭgélkŭnd.—The Sooyabhŭyŭ-Tŭree.—The Dadra.—The Koondŭriya, by Giree-Dhŭrŭ.

In the dialect of Bŭndélkŭnd.—The Bhrŭmŭrŭ-Gēētŭ, by Krishnŭ-Dasŭ.—The Rasŭ-Lēēla, by Shōōrŭ-Dasŭ.—The Bhagŭvŭtŭ, by Priyŭ-Dasŭ.—The Snéhŭ-Lēēla, by Kanŭrŭ-Dasŭ.

In the Népaul dialect.—The Krishnŭ-Chŭritrŭ, by Ramŭ-Chŭndrŭ.—The Chanŭkyŭ.

In the Hŭriana.—The Rookminēē-Mŭngŭlŭ, and the Soodamŭ-Chŭritrŭ.

In the Wŭch (Outch).—The Sahévanŭ-Mirja, by Chŭndrŭ-Vanŭ.—The Oomŭrŭ-Marŭvee, by ditto.—The Shŭshee-Prŭshnŭ, by ditto.

In the dialect of Kŭnojŭ.—The Prit'hoo-Rajŭ-Rayŭso, by Chŭndrŭ.—The Dhōō-Lēēla.—The Jŭyŭ-Chŭndrŭ-Prŭkashŭ, by Chŭndrŭ-Bhatŭ.—The Kŭvee-Prŭkashŭ.—The Vanēē-Bhōōshŭnŭ.—The Doorga Bhasha.—The Gēēta.—The Dhŭnnayee.—The Vinŭyŭ-Pŭtrika, by Toolŭsēē-Dasŭ.—The Ramŭ-Shŭlaka, by ditto.

In the Bikaneer dialect.—The Goutŭmŭ-Rayŭso, by Sŭmŭyŭ-Gŭndrŭ.—The Shrēē-Palŭ-Rayŭso.--The Shalŭ-Bhŭdrŭ-Rayŭso, by Jinŭ-Hŭrŭ-Kishwŭrŭ. — The Shégoonjŭ Rayŭso, by Sumŭyŭ-Gŭndhrŭ. — The Danŭ-Shēēlŭ-Choudhariya, by Kshŭma-Kŭlyanŭ.—The Eoontee-Shooddhŭ-Malŭ, by Jinŭ-Hŭrŭ-Kishwŭrŭ. — The Doodhya-Rayŭso, by Oodŭyŭ-Bhanoo.—The Bhŭrŭlee-Pooranŭ, by Rayŭ-Bhanoo.

In the Harotee dialect.—The Dholamarŭnee.—The Sorét-Vijo.—The Soorŭjŭnŭ Korŭso.—The Phŭtŭmŭlŭ.—The Nŭt'ha-Maroo.—The Bŭrŭ-Doomŭ.—The Bhagŭlee.—The Chŭndéra.—The Mēēnee.—The Parŭsŭnŭ.—The Amirŭ-Kosako.—The Saonkilōōrŭ.—The Téjo-Dhŭrŭ.—The Charŭnŭ.

In the Sindhoo (Sinde).--The Bhŭgŭvŭdgēēta, by Bhagŭvŭtŭ-Dasŭ.--The Dralalŭja-Pŭnjŭra, by Sahévŭ-Ramŭ-T'hakoorŭ.--The Oorére-Lalŭja-Pŭnjŭra, by Kŭrmŭ-Bhogŭ.

From a perusal of the preceding pages it will appear evident, that the Hindoo philosophers were unquestionably men of deep erudition, and, having spent many years in the act of rigid austerity, were honoured as persons of so great a sanctity of character, that they attracted universal homage and applause: some of them had more than a thousand disciples or scholars. Shŭnkŭracharyŭ, for instance, after his arrival at Benares, placing himself under the care of Govindacharyŭ, who taught the doctrines of the Védantŭ philosophy, became the most celebrated philosopher of his day: here he took the staff of the dŭndēē, and embraced the life of this class of ascetics, which had then almost sunk into total disrepute. Shŭnkŭrŭ, however, was determined to raise his sect, and, having collected a prodigious number of disciples, he resolved to make the tour of India, to dispute with the learned, and to gain proselytes.—In this pilgrimage he was every where so successful, that he was styled the conqueror of the world. As his terms of dispute were, that if he were unable to obtain the victory he would embrace a secular life, while, if he defeated his antagonist, this antagonist should become a dŭndēē, multitudes were constrained to enter into this order of ascetics.—The effects of this journey and of these labours are visible to this day: it is said, that not less than 4,000 dŭndēēs now reside at Benares. Four small elevations are still shewn in Dravira, upon which it is said this sage used to sit and deliver discourses to his disciples; and in Dravira there is still an annual assembly of dŭndēēs, to the number, it is said, of 10,000.

Thus, in former times, the learned Hindoos were almost invariably ascetics or mendicants, following in this respect the principle adopted by almost every philoso-

phical sect, that to renounce the world was an essential characteristic of a true philosopher.

In the list of works inserted in this volume at the head of the different divisions of the Hindoo writings, the reader will find the names of almost all the learned Hindoos who have ever flourished in India. The author, however, thinks it proper to add in this place the names of some modern writers, as an introduction to what he now attempts, viz. an account of the present state of learning amongst this people.

In the court of Vikrŭmadityŭ were a number of learned men, whose names, as well as the names of their writings, will be found in the Introductory Remarks. After this period arose Oodŭyŭnacharyŭ, author of a comment on the Nyayŭ philosophy;—Mŭndŭnŭ-Mishrŭ, a Mēēmangsa writer, and the celebrated antagonist of Shŭnkŭracharyŭ, as well as the suppressor of the sect of dŭndēēs:—Vachŭspŭtee-Mishrŭ, who wrote an explanation of six dŭrshŭnŭs;—Madhŭvacharyŭ, who lived at the court of Bookmŭnŭ, and wrote the Ŭdhikŭrŭnŭ-Mala, a work on the Mēēmangsa philosophy still popular.—Sŭrvvŭ-Vŭrmmacharyŭ;—Gŭngéshŭ, author of a work on the sōōtrŭs of Goutŭmŭ.—Shōōlŭ-Panee, a writer on the civil and canon law;—Bhŭvŭ-Dévŭ-Bhŭttŭ, and Jēēmootŭ-Vahŭnŭ, both smritee writers;—Ŭmŭrŭ-Singhŭ, author of a dictionary;—Poorooshottŭmŭ, author of a grammar and a dictionary;—Dhavŭkŭ, a poet who lived at the court of Shrēē-Hŭrshŭ;—Mŭyōōrŭ-Bhŭttŭ, a celebrated poet and philosopher;—Krishnŭ-Anŭndŭ, a tŭntrŭ writer;—Shiromŭnee, who wrote a comment on Gŭngéshŭ;—Mŭt'hoora-Nat'hŭ, a bramhŭn of Nŭdēēya, patronized by the raja of that place, author of a com-

ment on the Chintamŭnee of Gŭngéshwŭrŭ;—Jŭgŭdēē-shŭ of Nŭdēēya, the author of a comment on the work of Shiromŭnee;—Gŭdadhŭrŭ, of the same place, author of a comment on Shiromŭnee;—Jŭyŭ-Dévŭ, author of a small treatise explaining the difficult passages in several works of the modern Noiyayikŭs;—Tit'hoo-Ramŭ-Tŭr-kŭ-Pŭnchanŭnŭ, and Krishnŭ-Kantŭ-Vidyalŭnkarŭ, the great-grandsons of Gŭdadhŭrŭ;--Shŭrŭnŭ-Tŭrkalŭnkarŭ, and Shŭnkŭrŭ-Tŭrkŭvagēēshŭ.—The following learned Hindoos are still living in Bengal: Shivŭ-Nat'hŭ-Vidya-Vachŭspŭtee, of Nŭdēēya; and Rŭghoo-Mŭnee-Vidya-Bhōōshŭnŭ, and Ŭnŭntŭ-Ramŭ-Vidya-Vagēēshŭ, of Calcutta.

Among the works published in India within the last hundred years are, the Vyŭvŭst'ha-Sŭngrŭhŭ, by Gopa-lŭ-Pŭnchanŭnŭ, of Nŭdēēya, on the civil law.—A similar work, and also a grammar, by Krishnŭ-Jēēvŭnŭ-Vŭn-dyopadhyayŭ, of Krishnŭ-Nŭgŭrŭ.—A grammar by Bhŭ-rŭtŭ-Mŭllikŭ, of Pindira.—The Vivadarnŭvŭ-Sétoo, a work on law, by Vanéshwŭrŭ-Vidyalŭnkarŭ and others. —Vivadŭbhŭngarnŭvŭ, a law work, by Jŭgŭnnat'hŭ-Tŭrkŭ-Pŭnchanŭnŭ.

The name given to Hindoo colleges or schools is Chŭtooshpat'hēē,[g] which signifies the place where the four shastrŭs are studied. This word is changed, in its popular use, to Chouparēē.

These places are generally built of clay. Sometimes three rooms are erected, and in others eight or ten, in

[g] From chŭtoorŭ, four shastrŭs, and pat'hŭ, the place of reading: by the four shastrŭs, is to be understood, the grammars, the law works, the pooranŭs, and the dŭrshŭnŭs.

two side rows, with a reading room, open on all sides, at the farther end: this is also of clay. These college sleeping rooms, and the college hall, would greatly surprise an English academician; but the Hindoos have yet to learn, that splendid edifices and large endowments are essential to learning.

These miserable huts are frequently erected at the expence of the teacher, who not only solicits alms to raise the building, but also to feed his pupils. The buildings which contain seven or eight rooms cost seven or eight pounds sterling: the ground is commonly a gift, but in some cases rent is paid. In particular instances both the ground and the expences of the buildings are a voluntary gift; and there are not wanting cases of lands being bestowed on schools, and of persons appropriating a monthly sum to their support. At Nŭdēēya the last case is common.

After a school-room and lodging rooms have been thus built, to secure the success of the school, the teacher invites a few bramhŭns and respectable inhabitants to a short entertainment, at the close of which the bramhŭns are dismissed with some trifling presents.

If the teacher finds a difficulty in obtaining scholars, he begins the college with a few junior relatives; but should he have obtained some reputation for learning in the common disputes at the funeral feasts, weddings, dedication of sacred things, &c., he soon collects a number of pŭrooas,[h] viz. pupils or readers.

The school opens every morning early, by the teacher and pupils assembling in the college hall, or hut, when

[h] From pŭt'hŭ, to read.

the different classes come up in turns. At the close of these labours, about three hours are devoted to bathing, worship, eating, and sleep; and at three they resume their studies, which continue till twilight. Nearly two hours are then devoted to evening worship, to eating, smoaking, and relaxation; and the studies are afterwards resumed, and continued till ten or eleven at night.

There are three kinds of colleges in Bengal: one in which the grammar, the poetical works, and the dissertations on the beauties and blemishes of poetry, are read; and in a few of these schools, something of the pooranŭs and smritees is taught. In the second order of colleges, the law works are read, and in some cases the pooranŭs; and in the third order, works on the nyayŭ durshŭnŭ. In all these colleges, select works are read, and their meaning explained; but instruction is not conveyed in the form of lectures.

In the colleges for grammar learning, &c. the pupils repeat assigned lessons from the grammar used in each college, and the teacher communicates the meaning of the lessons after they have been committed to memory. The evenings are occupied in repeating these lessons.

In those seminaries where the law books and nyayŭ shastrŭs are studied, the pupils are divided into classes according to their progress; and the pupils of each class, having one or more books before them, sit in the presence of the teacher, when the best reader of the class reads aloud, and the teacher gives the meaning as often as asked: thus they proceed from day to day till the work is completed. Those who are anxious for a thorough knowledge of the works they study, read over and obtain the

2 I 4

meaning of the comments before they leave college; and some, content with a more superficial acquaintance with the subjects contained in these works, merely read the comments, and then return home. At night the pupils at these schools examine the lessons already studied, in order that what they have read may be impressed more distinctly on the memory: these studies are frequently pursued, especially by the noiyayikŭ students, till two or three o'clock in the morning.

The grammar studies are pursued during two, three, or six years; and where Paninee is studied, not less than ten or twelve years are devoted to this work. This appears to us an immense waste of time on mere grammar; but as soon as a student has obtained such a knowledge of grammar as to be able to read and understand a poem, or a law book, or a work on philosophy, he may commence this course of reading also, and carry on at the same time the remainder of his grammar studies. Those who study the law books or the nyayŭs, continue reading either at one college or another during six, eight, or even ten years. When a person has obtained all the knowledge possessed by one teacher, making some honourable excuse to his guide, he places himself at the feet of another.

In other parts of India, colleges are not common: individuals at their houses teach the grammar; and others, chiefly dŭndēēs, teach the védŭ and other shastrŭs to disciples at the mŭtt'hŭs[1] where they happen to reside. The védŭs are studied most in the south-west, in Toilŭngŭ, and the Dravirŭ country. In Bengal there are like-

[1] Mr. Colebrooke calls these places convents of ascetics.

wise individuals who teach different parts of learning at their leisure hours; or who have two or three pupils, who support themselves.

No Hindoo teacher receives wages from his pupils: it is considered an act of very great merit to bestow learning; and he therefore endeavours to collect a subsistence at festivals, and by annual or more frequent tours among the rich, who readily support an individual thus devoting his time to the instruction of others. The teacher is also invited to all public ceremonies, and presents are sent to him whenever a feast takes place in the village. For his opinion in points of disputed property, and when an atonement is to be made for some offence, the tutor of a college is generally consulted, and receives fees. If he can from these funds give learning to a number, and add the gift of food also to a few, his merits are supposed to be of the very first order, procuring for him honour in this world, and the highest benefits in a future state. Hence, though he derives no gain in a direct way from his pupils, he is not left to want; he obtains a subsistence, but this in most cases is rather a scanty one. Should such a teacher become a favourite with a rich individual, or should one of his pupils be the son of a rich man, he then fares better.

The pupils, if grown up, are generally maintained by their parents, and reside either at the college or at the house of some neighbour. The Hindoos do not permit boys of ten or twelve years of age to leave home for the college, but seek instruction for them at some place in their own vicinity. In some cases a rich man living near the college supports a youth from a distance. In others, a number of disciples, perceiving that the son of their

spiritual guide, who is expected to succeed his father in that office, is likely to grow up in ignorance, support the son during his studies by regular subscriptions.

Mŭtt'hŭs, or convents of ascetics, at Benares, where the védŭ is taught (1817).

Teachers.	No. of Students.
Vishwŭ-Nat'hŭ-Bhŭt-Gooroo-jēē, of Doorga-Ghatŭ,	25
Valŭ-Dēēkshitŭ-vok, of ditto, - - - - - - -	20
Narayŭnŭ-Dēēkshitŭ, of ditto, - - - - - - -	25
Vapoo-Bhŭt-Pouranikŭ, of ditto, - - - - - -	10
Valŭm-Bhŭt, of ditto, - - - - - - - - - -	10
Rŭngŭ-Bhŭt-Ambékŭrŭ, of ditto, - - - - - -	15
Késhŭvŭ-Bhŭt, a Marhatta, of ditto, - - - - -	12
Valŭ-Krishnŭ-Bhŭt-Yoshēē, of ditto, - - - - -	20
Valŭm-Bhŭt-Movŭnēē, of ditto, - - - - - -	25
Gŭnéshŭ-Bhŭt-Datarŭ, of ditto, - - - - - -	20
Narayŭnŭ-Dévŭ, of ditto, - - - - - - - - -	25
Bhoirŭm-Bhŭt, a Toilŭngŭ, of ditto, - - - - -	15
Jēēvŭ-Ramŭ-Bhŭt-Goŭrŭ-Vŭlé, of ditto, - -	15
Valŭ-Dēēkshitŭ-Goŭrŭ-Vŭlé, of ditto, - - -	20
Chintamŭnee-Dēēkshitŭ, of ditto, - - - - - -	25
Ramŭ-Dēēkshitŭ-Phŭtké, of ditto, - - - - -	12
Valŭm-Bhŭt-Vŭjhé, of Doorga-Ghatŭ, - - -	25
Shivŭ-Lingavŭdhanee, of ditto, - - - - - -	17
Bhayya-Dēēkshitŭ, of ditto, - - - - - - -	10
Nŭrŭ-Singhŭ-Dēēkshitŭ, of Narŭdŭ-Ghatŭ, - -	20
Vishwŭ-Nat'hŭ-Bhŭt-Joyishēē, of ditto, - - -	22
Jŭgŭnnat'hŭ-Ŭvŭdhanee, of ditto, - - - - - -	12
Bhikŭm-Bhŭt, of ditto, - - - - - - - - - -	12
Ŭnŭntŭ-Ŭvŭdhanee, of Hŭnoomŭntŭ-Ghatŭ, -	25
Nŭrŭ-Sah-Ŭvŭdhanee, of ditto, - - - - - - -	20
Vinayŭkŭ-Bhŭt-Koonté, of Doorga-Ghatŭ, - -	10

Teachers.	No. of Students.
Chēēpolékŭrŭ-Yojŭnéshwŭrŭ, of ditto, - - -	10
Shrēē-Dhŭrŭ-Bhŭt-Dhoopŭkŭr, of ditto, - - -	20
Pranŭ-Nat'hŭ-Bhŭt-Shévŭré, of ditto, - - -	15
Shivŭ-Ramŭ-Bhŭt-Katŭré, of ditto, - - - -	15
Damodŭrŭ-Bhŭt-Sŭpré, of ditto, - - - - - -	20
Kashēē-Nat'hŭ-Bhŭt-Goolŭvékŭr, of ditto, - -	10
Shivŭ-Ramŭ-Dēēkshitŭ, of Dŭshashwŭ-Médhŭ-Ghatŭ, - - - - - - - - - - - - - - - - -	12
Govindŭ-Bhŭt-Késhŭvarŭ, of ditto, - - - - -	12
Narayŭnŭ-Dēēkshitŭ-Mŭrŭkŭnkŭr, of ditto, - -	15
Gŭnéshŭ-Bhŭt-Gabhé, of ditto, - - - - - -	30
Baboo-Bhŭt-Nirmŭlé, of ditto, - - - - - - -	30
Hŭrŭ-Dévŭ, of ditto, - - - - - - - - - - -	15
Ramŭ-Chŭndrŭ-Dévŭ, of ditto, - - - - - - -	20
Nana-Bhaskŭrŭ, of ditto, - - - - - - - -	50
Valŭm-Bhŭt-Dévŭ, of ditto, - - - - - - -	25
Tirmŭl-Bhŭt, of ditto, - - - - - - - - - -	15
Hŭree-Dévŭ-Bhŭt, of ditto, - - - - - - - -	15
Krishnŭ Bhŭt-Dévŭ, of ditto, - - - - - - -	15
Jŭgŭnnat'hŭ Dēēkshitŭ Ayachitŭ, of ditto, - -	25
Sŭkha-Ramŭ-Bhŭt-Korŭré, of ditto, - - - -	15
Bhikŭm-Bhŭt-Vishwŭ-Rōōpŭ, of ditto, - - - -	20
Vishwŭ-Nat'hŭ-Bhŭt-Vishwŭ-Rōōpŭ, of ditto, -	12

Where all the Shastrŭs are professed to be taught.

Ŭhobŭlŭ-Shastrēē, of Dŭshashwŭ-Médhŭ-Ghatŭ,	16
Nēēlŭ-Kŭnt'hŭ-Shastrēē, of Mŭngŭlŭ-Gourēē-Ghatŭ,	25
Sooba-Shastrēē, of Doorga-Ghatŭ, - - - - -	15

Where the Paninee grammar alone is taught.

Krishnŭ-Pŭntŭ-Shéshŭ, of Sōōrŭ-Tola, - - - -	15
Krishnŭ-Ramŭ-Pŭntŭ-Shéshŭ, of Chou-Khŭmba,	16

Teachers.	No. of Students.
Shivŭ-Ramŭ-Pŭntŭ-Dŭshŭ-Pootrŭ, of Ghasee-Tola,	10
Méghŭ-Nat'hŭ-Dévŭ, of Dhoondhee-Vinayŭkŭ-Oolla,	10
Jŭnarddŭnŭ-Shastrēē-Garŭ-Gŭr, of Gŏvindŭ-Nayŭ-kŭ-Mŭhŭlla, - - - - - - - - - - - - -	15
Bhat-Shastrēē, of Ŭgnēēdhréshwŭrŭ-Ghatŭ, -	10
Ghotŭ-Bhŭt-Vishwŭ-Rōōpŭ, of Dŭshashwŭ-Médhŭ-Ghatŭ, - - - - - - - - - - - - -	15
Hŭree-Shŭnkŭrŭ-Shastrēē, of Bŭngalee-Tola, -	15
Shēēta-Ramŭ-Bhŭt-Tékshé, of Doorga-Ghatŭ, -	10
Valŭm-Bhŭt-Nŭgŭrŭkŭr, of Dhoondhee-Vinayŭkŭ-Mŭhŭlla, - - - - - - - - - - - - -	10
Nana-Pat'hŭkŭ, of Mŭnee-Kŭrnikŭ-Ghatŭ, - -	10
Kashēē-Nat'hŭ-Shastrēē, of Doorga-Ghatŭ, - -	10
Shéshŭ-Shastrēē, of Vindhŭ-Madhavŭ-Ghatŭ, -	17
Gŭnga-Ramŭ-Shastrēē, of Ramŭ-Ghatŭ - - -	20
Bhēēshmŭ-Pŭtee, of Shōōrŭ-Tola, - - - - -	10
Gopēē-Nat'hŭ-Pŭntŭ-Toplé, of Natosha-Bazar, -	10
Vit'hŭ-Shastrēē, of Joitŭnŭ-Vara, - - - - -	15

Where the poets and law books are read.

Hŭree-Ramŭ-Tara, of Brŭmhŭ-Ghatŭ, - - -	10

Where the védantŭ and mēēmangsa works are read.

Bŭjrŭ-Tŭnkŭ-Sooba-Shastrēē, of Dŭshashwŭ-Médhŭ-Ghatŭ, - - - - - - - - - - - - -	12
Mēēnakshee-Shastrēē, of Hŭnoomŭntŭ-Ghatŭ, -	12

Where the nyayŭ and law books are read.

Sŭda-Shivŭ-Bhŭt-Gabhé, of Dŭshashwŭ-Médhŭ-Ghatŭ, - - - - - - - - - - - - - - -	10

Teachers. No. of Students.

Where the grammar and law books are read.

Tatajoyŭshēē, of Nayŭkŭ-Mŭhŭlla, - - - - 15

Where the nyayŭ works are read.

Lŭkshmēē-Shastrēē-Bharŭdé, of Ŭgnēēshwŭrŭ-Ghatŭ, - - - - - - - - - - - - - - - 10
Pranŭ-Nat'hŭ-Pŭntŭ-Topŭlé, of Nat'hoo-Sarŭ-Brŭmhŭ-Poorēē, - - - - - - - - - - - - - 10
Govindŭ-Narayŭnŭ-Bhŭttacharyŭ, of Bŭngalee-Tola, - - - - - - - - - - - - - - - 15
Méghŭ-Nat'hŭ-Dévŭ, of Dhoondee-Vinayŭkŭ-Mŭhŭlla, - - - - - - - - - - - - - - 10

Where the grammar and astronomical works are read.

Valŭ-Krishnŭ-Joyŭshēē, of Brŭmhŭ-Ghatŭ, - 15

Where the grammar and nyayŭ works are read.

Bhoirŭvŭ-Mishrŭ, of Siddhéshwŭrēē-Mŭhŭlla, - 20
Mŭnŭsa-Ramŭ-Pat'hŭkŭ, of Dŭshashwŭ-Médŭh-Ghatŭ, - - - - - - - - - - - - - - 15

Where the law books alone are taught.

Raja-Ramŭ-Bhŭt-Bhŭt, of Mŭnee-Kŭrnika-Ghatŭ, 15

Where the astronomical works alone are read.

Pŭrŭmŭ-Sookhŭ-Joyŭshēē, of Dara-Nŭgŭrŭ, - 20
Vasoo-Dévŭ-Joyŭshēē, of Ramŭ-Ghatŭ, - - - 15

Mŭt'hŭs at the village of Moongonda, on the banks of the Godavŭrēē, in Toilŭngŭ.

Brŭmhŭ-Dévŭ-Shastrēē : here the védŭ and all the shastrŭs are read.

Lŭkshmēē-Narayŭnŭ-Shastrēē : the védŭ, the nyayŭ, and mēēmangsa.

Lŭkshmēē-Narayŭnŭ-Shastrēē : the védŭ, and grammar.

Gŭnŭ-Pŭtee-Shastrēē ; the védŭ, nyayŭ, and védantŭ.

Vénkŭtŭ-Shastrēē ; the védŭ, nyayŭ, grammar, and mēēmangsa.

Yogēē-Somŭ-Yagēē : the same works.

AT NUDEEYA.

Nyayŭ colleges.— Shivŭ-Nat'hŭ-Vidya-Vachŭspŭtee, has one hundred and twenty-five students.—Ramŭ-Lochŭnŭ-Nyayŭ-Bhōōshŭnŭ, twenty students.—Kashēē-Nat'hŭ-Tŭrkŭ-Chōōramŭnēē, thirty ditto.—Ŭbhŭyanŭndŭ-Tŭrkalŭnkarŭ, twenty ditto.—Ramŭ-Shŭrŭnŭ-Nyayŭ-Vagēēshŭ, fifteen ditto.—Bhola-Nat'hŭ-Shiromŭnee, twelve ditto.—Radha-Nat'hŭ-Tŭrkŭ-Pŭnchanŭnŭ, ten ditto.—Ramŭ-Mohŭnŭ-Vidya-Vachŭspŭtee, twenty ditto. —Shrēē-Ramŭ-Tŭrkŭ-Bhōōshŭnŭ, twenty ditto.—Kalēē-Kantŭ Chōōramŭnee, five ditto.—Krishnŭ-Kantŭ-Vidya-Vagēēshŭ, fifteen ditto.—Tŭrkalŭnkarŭ, fifteen ditto.—Kalēē-Prŭsŭnnŭ, fifteen ditto.—Madhŭvŭ-Tŭrkŭ-Siddhantŭ, twenty-five ditto.—Kŭmŭla-kantŭ-Tŭrkŭ-Chōōramŭnee, twenty-five ditto.—Eeshwŭrŭ-Tŭrkŭ-Bhōōshŭnŭ, twenty ditto.—Kantŭ-Vidyalŭnkarŭ, forty ditto.

Law colleges.—Ramŭ-Nat'hŭ-Tŭrkŭ-Siddhantŭ, forty students.—Gŭnga-Dhŭrŭ-Shiromŭnee, twenty-five ditto. —Dévēē-Tŭrkalŭnkarŭ, twenty-five ditto.—Mohŭnŭ-Vidya-Vachŭspŭtee, twenty ditto.—Gangolee-Tŭrkalŭnkarŭ, ten ditto.—Krishnŭ-Kantŭ-Tŭrkŭ-Bhōōshŭnŭ, ten dit-

to.—Pranŭ-Krishnŭ-Tŭrkŭ-Vageēshŭ, five ditto.—Poorohitŭ, five ditto.--Kasheē-Kantŭ-Tŭrkŭ-Chōōramŭnee, thirty ditto.—Kaleē-Kantŭ-Tŭrkŭ-Pŭnchanŭnŭ, twenty ditto.—Gŭdadhŭrŭ-Tŭrkŭ-Vageēshŭ, twenty ditto.

Colleges where the poetical works are read.—Kaleē-Kantŭ-Tŭrkŭ-Chōōramŭnee, fifty students.

Where the astronomical works are read.—Gooroo-Prŭsadŭ-Siddhantŭ-Vageēshŭ, fifty students.

Where the grammar is read.—Shŭmbhoo-Nat'hŭ-Chōōramŭneē, five students.

The following among other colleges are found in Calcutta; and in these the nyayŭ and smritee shastrŭs are principally taught:—Ŭnuntŭ-Ramŭ-Vidya-Vageēshŭ, of Hatee-Baganŭ, fifteen students.—Ramŭ-Koomarŭ-Tŭrkalŭnkarŭ, of ditto, eight students.—Ramŭ-Toshŭnŭ-Vidyalŭnkarŭ, of ditto, eight ditto.--Ramŭ-Doolalŭ-Chōōramŭnee, of ditto, five ditto.—Gourŭ-Mŭnee-Nyayalŭnkarŭ, of ditto, four ditto.—Kasheē-Nat'hŭ-Tŭrkŭ-Vageēshŭ, of Ghoshalŭ-Baganŭ, six[k] ditto.—Ramŭ-Shévŭkŭ-Vidya-Vageēshŭ, of Shikdarér-Baganŭ, four ditto.--Mrityoonjŭyŭ-Vidyalŭnkarŭ, of Bag-Bazar, fifteen ditto —Ramŭ-Kishorŭ-Tŭrkŭ-Chōōramŭnee, of ditto, six ditto.—Ramu-Koomarŭ-Shiromŭnee, of ditto, four ditto.—Jŭyŭ-Narayŭnŭ-Tŭrkŭ-Pŭnchanŭnŭ, of Talar-Baganŭ, five ditto.—Shŭmbhoo-Vachŭspŭtee, of ditto, six ditto.—Shivŭ-Ramŭ-Nyayŭ-Vageēshŭ, of Lal-Baganŭ, ten ditto.—Gourŭ-Mohŭnŭ-Vidya-Bōōshŭnŭ, of ditto, four ditto.—Hŭree-Prŭsadŭ-Tŭrkŭ-Punchanŭnŭ, of Hatee-Baganŭ, four ditto.—Ramŭ-Narayŭnŭ-Tŭrkŭ-Pŭnchanŭnŭ, of Shimila,

[k] These pupils are supported by Gooroo-Prŭsadŭ-Vŭshoo, and Nŭndŭ-Nalŭ-Dŭttŭ.

five ditto.—Ramŭ-Huree-Vidya-Bhōōshŭnŭ, of Hŭrēētŭ-kēē-Baganŭ, six ditto.—Kŭmŭla-Kantŭ-Vidyalŭnkarŭ, of Arŭkoolee, six ditto.—Govindŭ-Tŭrkŭ-Pŭnchanŭnŭ, of ditto, five ditto.—Pēētambŭrŭ-Nyayŭ-Bhōōshŭnŭ, of ditto, five ditto.—Parvŭtēē-Tŭrkŭ-Bhōōshŭnŭ, of T'hŭnt'-hŭniya, four ditto.—Kashēē-Nat'hŭ-Tŭrkalŭnkarŭ, of ditto, three ditto.—Ramŭ-Nat'hŭ-Vachŭspŭtee, of Shimila, nine ditto.—Ramŭ-Tŭnoo-Tŭrkŭ-Siddhantŭ, of Mŭlŭnga, six[1] ditto.—Ramŭ-Tŭnoo-Vidya-Vagēēshŭ, of Shobha-Bazar, five ditto.—Ramŭ-Koomarŭ-Tŭrkŭ-Pŭnchanŭnŭ, of Vēērŭ-Para, five ditto.—Kalēē-Dasŭ-Vidya-Vagēēshŭ, of Italee, five ditto.—Ramŭ-Dhŭnŭ-Tŭrkŭ-Vagēēshŭ, of Shimila, five ditto.

The author is afraid of fatiguing the reader by a further list of names: he will now therefore merely add the names of a few other places in Bengal where learning is most cultivated:—

At Vashŭ-Variya, a place not far beyond Hoogley, are twelve or fourteen colleges, in all of which the nyayŭ philosophical works are almost exclusively studied. In the towns of Trivénēē, Koomarŭ-Hŭttŭ, and Bhat-Para, there are perhaps seven or eight similar schools. Jŭgŭn-nat'hŭ-Tŭrkŭ-Pŭnchanŭnŭ, a few years ago, presided at a large school in Trivenēē. He was acquainted in some measure with the védŭ, and is said to have studied the védantŭ, the sankhyŭ, the patŭnjŭlŭ, the nyayŭ, the smritee, the tŭntrŭ, the kavyŭ, the pooranŭ, and other shastrŭs. He was supposed to be the most learned as well as the oldest man in Bengal, being 109 years old at the time of his death. Gondŭlu-Parŭ and Bhŭdréshwŭrŭ contain each about ten nyayŭ schools. At Jŭyŭ-Nŭgŭrŭ

[1] These students are supported by Ramŭ-Mohŭnŭ-Dŭttŭ.

and Mŭjilēē-Poorŭ seventeen or eighteen similar schools are found; at Andoolŭ, ten or twelve; and at Valee, and in several other towns two, three, or four.

Some colleges contain as many as ten and others forty or fifty volumes on different subjects: they are placed generally on a bamboo shelf slung from the roof.

Many of the Hindoo learned men, in addition to their proper names, obtain titles of honour, as, Tŭrkalŭnkarŭ, he who is ornamented by the tŭrkŭ, i. e. by the nyayŭ shastrŭs; Vidyalŭnkarŭ, he who is ornamented by learning; Nyayalŭnkarŭ, he who is ornamented by the nyayŭ shastrŭs.—The word bhōōshŭnŭ, which has the same meaning as ŭlŭnkarŭ, is in the same manner attached to the words Tŭrkŭ, Vidya, and Nyayŭ.—Vagēēshŭ, the lord of words, and Rŭtnŭ, a jewel, are attached to the same words, and form six additional titles. —Pŭnchanŭnŭ, or the five-faced, is employed in the same manner, and denotes that the person is as eloquent as though he had five mouths.—Tŭrkŭ-Chōōramŭnee, or the jewel-adorned head of the nyayŭ, is drawn from chōōrŭ, a head, and mŭnee, a jewel;—Tŭrkŭ-Shiromŭnee is derived from shirŭ, the head, and mŭnee.—Vidya-Nivasŭ, the residence of learning, from vidya, learning and nivasŭ, a residence. — Vidyarnŭvŭ, and Vidya-Sagŭrŭ, signify a sea of learning, from ŭrnŭvŭ, and sagŭrŭ, the sea.—Vidya-Nidhee is derived from nidhee, a jewel; Kŭnt'ha-bhŭrŭnŭ, or a necklace of learning, from kŭnt'ha, the neck, and ŭbhŭrŭna, an ornament; and Sarvvŭ-Bhoumŭ, the king of learning, from sŭrvvŭ, all, and bhōōmee, land.—These titles are generally conferred by teachers on their pupils after they have

chosen the particular work which they propose to study: the pupil always chuses a title which none of his ancestors have enjoyed, that he may augment the honours of his family,—as though a title, before merit is acquired, could confer honour.

Hindoo students, where a number are assembled in one place, are guilty of the same extravagancies as in European seminaries, such as night frolics, robbing orchards, &c. but as their future support depends on their avoiding gross attacks on the chastity of females, their passions lie under a degree of restraint.—Mŭnoo lays down these amongst other rules for a student: "These following must a student in theology observe, while he dwells with his preceptor, keeping all his members under controul, for the sake of increasing his habitual devotion: day by day, having bathed and being purified, let him offer fresh water to the gods, the sages, and the manes; let him shew respect to the images of the deities, and bring wood for the oblation to fire. Let him abstain from honey, from flesh-meat, from perfumes, from chaplets of flowers, from sweet vegetable juices, from women, from all sweet substances turned acid, and from injury to animated beings; from unguents for his limbs, and from black powder for his eyes; from sandals, and carrying an umbrella, from sensual desire, from wrath, from covetousness, from dancing, and from vocal and instrumental music, from gaming, from disputes, from detraction, and from falsehood, from embracing or wantonly looking at women, and from disservice to men."

The number of holidays among the Hindoos is a most serious drawback not only upon the industry but on the learning of the country: the colleges are invariably closed, and

all studies laid aside, on the eighth of the waxing or waning of the moon; on the day in which it may happen to thunder; whenever a person or an animal passes between the teacher and the pupil while reading; whenever an honourable person arrives as a guest; at the festival of Sŭrŭswŭtēē, during three days; in some parts, during the whole of the rainy season, or at least during two months, which include the Doōrga, the Kalēē, and other festivals,—and at many other times.

No reasonable person will deny to the Hindoos of former times the praise of very extensive learning. The variety of subjects upon which they wrote prove, that almost every science was cultivated among them. The manner also in which they treated these subjects proves, that the Hindoo learned men yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and law books are studied, the more will the enquirer be convinced of the depth of wisdom possessed by the authors. It would be unjust to compare works, some of them written perhaps one thousand years ago, with those of the moderns, who must naturally be expected to have made greater advances in every department of science; but let the most learned and profound of the Hindoo writings be compared with the writings of any nation flourishing at the same period, and the decision, the author is inclined to think, will be in favour of the Hindoos.

At present, almost every person who engages in the pursuit of knowledge, does so for the sake of a subsistence, or for the increase of his wealth. India contains few if any individuals who, satisfied with their present possessions, devote their time to the pursuit of science. The

whole is a trade; hence knowledge is so far pursued as it will be productive of money, and no art or science is carried to perfection; each person furnishes himself with what he thinks will carry him through life; he has no ambition to enlarge the bounds of knowledge; he makes no experiments; it never enters into his mind that he can exceed his forefathers; to gain the smallest moiety of what they acquired, is almost more than he hopes to realize.

It is laid down as a rule in the shastrŭs, that a gift to a bramhŭn is meritorious in proportion to his learning: hence those who are esteemed the most learned carry away the most costly presents at the close of feasts and great ceremonies: different offices under government require a knowledge of some of the law books; this excites many to apply themselves to this sort of learning. To be a family priest, it is necessary that a person be acquainted with many of the forms of the Hindoo religion; and these forms are not to be obtained without reading. It is owing to these, and the like circumstances, that the little knowledge the present race of Hindoos possess of their own shastrŭs is preserved. A considerable number of the bramhŭns and voidyŭs learn the Sŭngskritŭ grammar, but the old Sŭngskritŭ, the dialect of the védŭ, is known by very few.

Amongst one hundred thousand bramhŭns, there may be one thousand who learn the grammar of the Sŭngskritŭ; of whom four or five hundred may read some parts of the kavyŭ, and fifty some parts of the ŭlŭnkarŭ shastrŭs. Four hundred of this thousand may read some of the smritees; but not more than ten, any parts of the tŭntrŭs. Three hundred may study the nayŭ, but only

five or six the mēēmangsŭ, the sankhyŭ, the védantŭ, the pàtŭnjŭlŭ, the voishéshikŭ shastrus, or the védŭ. Ten persons in this number of bramhŭns may become learned in the astronomical shastrŭs, while ten more understand them very imperfectly. Fifty of this thousand may read the Shrēē-Bhagŭvŭtŭ and some of the pooranus. Those who study the védŭ and the dŭrshŭnŭs are considered as the most learned. The next in rank are those who study the smritees.

In general men of learning possess from ten to twenty Sŭngskritŭ books. A few of the most learned possess not less than a hundred volumes. Of late several Hindoos have begun to form pretty large collections of Sŭngskritŭ works. In the library of Shrēē-Ramŭ-Hŭree-Vishwasŭ, a kayŭst'hŭ, of Khŭrdŭh, near Serampore, not less than one thousand volumes are found, and perhaps nearly the same number in that of raja Nŭvŭ-Krishnŭ of Calcutta.—The shastrŭs have not the title of the book at the beginning, but at the end of each volume. At the commencement of a work is a salutation to the guardian deity of the author, and at the close the name of the work and of the writer.

Among the works found in the library of a Hindoo of some learning are the following: one of the grammars, a dictionary, the roots of the Sŭngskritŭ, a comment on some grammar, five or six volumes of the poets for the use of the young, among which are the Bhŭttee of Bhŭrtree-Hŭree, and the Koomarŭ and Rŭghoo-Vŭngshŭ of Kalēē-Dasŭ; one or two law books, with some comment; part or the whole of some popular work on astronomy; a chapter or two of some pooranŭ; a few abridgments on the common

ceremonies, and a copy of the Chŭndēē, a popular work on the wars of Doorga, extracted from the Markŭndéyŭ pooranŭ, and containing 700 verses. Those persons in whose libraries copies of any of the dŭrshŭnŭs are found, are considered as very learned. Books which have been preserved through five or six generations are found in some families.

In the houses of the bramhŭns who do not pursue learning, a few forms of praise to the gods, and formulas of worship, in Sŭngskritŭ, drawn up or copied on loose leaves of paper by some neighbouring bramhŭn, may be found; and this too is the amount of what is seen in the houses of the most respectable shōōdrŭs. In the dialects of the country, however, very many persons of this degree of rank preserve copies of the Ramayŭnŭ, the Mŭhabharŭtŭ, the Vidya-Soondŭrŭ, and the Chŭndēē; and in some houses may be found the Mŭnŭsa-Gēētŭ, the Dhŭrmŭ-Gēētŭ, the Shivŭ-Gēētŭ, the Shŭshtēē-Gēētŭ, the Pŭnchanŭnŭ-Gēētŭ, &c. Among the voiragēēs and common people a number of small pieces are found not much superior to an English story in verse or a common ballad. The contents of these trifling publications relate to the mythology of the country, to ascetics, to the miracles of Hindoo saints, and to the advantages of devotion to the gods: here and there will be found sentiments of a moral nature, but mixed with a far greater number relative to the Revels of Krishnŭ. The great bulk of the people are perfectly unacquainted with letters, not possessing even the vestige of a book, and what they hear read or recited neither enlightens nor improves the mind. It is supposed, that of the persons grown up to maturity among the male population in Bengal, not more than

two hundred in a thousand can read, though there are schools all over Bengal, for the instruction of children in reading, writing, and accounts.[m]

The women are almost in every instance unable to read. The jealous Hindoos are afraid lest such an acquirement should make them proud, and excite them to engage in clandestine correspondence. Hence they declare, that if a woman learn to read and write she will most certainly become a widow, or fall into some calamity; and many stories are circulated of the dreadful accidents which have befallen such presumptuous females. The Hindoos, therefore, have never been able to boast of a body of female writers, who have contributed to enlarge the stock of knowledge.—A few years ago, there lived at Benares a female philosopher named Hŭtee-Vidyalŭnkarŭ. She was born in Bengal; her father and her husband were koolēēnŭ bramhŭns. It is not the practice of these bramhŭns, when they marry in their own order, to remove these wives to their own houses, but they remain with their parents. This was the case with Hŭtee; which induced her father, being a learned man, to instruct her in the Sŭngskritŭ grammar, and the kavyŭ shastrŭs. However ridiculous the notion may be, that if a woman pursue learning she will become a widow, the husband of Hŭtee actually left her a widow. Her father also died; and she therefore fell into great distress. In these circumstances, like many others who become disgusted with the world, she went to reside at Benares. Here she pursued learning afresh, and, after acquiring some knowledge of the law books and other shastrŭs, she began to instruct others, and obtained a number of pupils, so that she was universally known by the name of Hŭtee-

[m] For an account of these schools, see page 160, vol. iii.

Vidyalŭnkarŭ, viz. ornamented with learning.—The wife of Jŭshomŭntŭ-Rayŭ, a bramhŭn of Nŭshee-Poorŭ, is is said to understand Bengalee accounts; and the wives of the late raja Nuvŭ-Krishnŭ, of Calcutta, are famed for being able to read.—At Vashŭvariya resides a widowed female, a considerable land-owner, who possesses a good knowledge of the Bengalee, and of accounts, and is honoured with the name of ranēē, or queen.—Many female mendicants among the voiraginēēs and sŭnyasinēēs have some knowledge of Sŭngskritŭ, and a still greater number are conversant with the popular poems in the dialects of the country. From hence an idea may be formed of the state of female learning in Bengal.

Some persons place their books on two beams which almost touch each other, the ends of which are fastened in the opposite wall. The expence of books is considerable: besides the paper, the natives pay for copying, one roopee or twelve anas for every 32,000 letters: according to this, the price of the Mŭhabharatŭ will be sixty roopees; of the Ramayŭnŭ, twenty-four; of the Shrēē-Bhagŭvŭtŭ, eighteen, and of other books according to their size. The paper upon which books are written, called tōōlatŭ, is coloured with a preparation composed of yellow orpiment and the expressed juice of tamarind seeds, to preserve it from insects. The price varies from three to six quires for a roopee. The Hindoo books are generally in single leaves, with a flat board at the top, and another at the bottom, tied with cords, or covered with a cloth. They are about six inches broad, and a foot and a half long. The copying of works is attended with the creation and perpetuation of endless mistakes; so that a copy can never be depended upon until it has been subjected to a rigid examination.

A great portion of what has been written by Europeans respecting the Hindoos, ought to be considered as having decided nothing; all the real knowledge that has been obtained of the Hindoo philosophy and mythology is to be attributed to the different translations from the Sŭngskritŭ. As these translations increase, these systems will be better known; and whenever the time shall arrive that translations of their principal learned works shall have been accomplished, then, and not before, will the public be able completely to decide respecting a system of philosophy spread over so large a part of the eastern world. If the British Government, or the East India Company, or any joint bodies of learned men, would encourage translations, or send out a few ingenious young men to study the Sŭngskritŭ, and then employ them, at proper salaries, in making the necessary translations, in a few years not a vestige of important knowledge respecting the real nature and principal features of the Hindoo philosophy and mythology would remain concealed. This is an object which every friend of true science must desire. The council of the College of Fort William and the Asiatic Society, in coming forward to patronize translations from the Sŭngskritu, deserve the thanks of the literary world; but the operations of these two bodies alone are too slow to accomplish what is desired in any reasonable time. A similar plan, on a more extensive scale, is wanted.

THE END.

Printed by Cox and Baylis,
Great Queen Street, Lincoln's-Inn-Fields.

RECENTLY PUBLISHED

BY

BLACK, KINGSBURY, PARBURY, AND ALLEN.

In Six Sheets, on a large scale, On cloth, bound in a case, with rollers, &c.

A NEW and IMPROVED MAP of INDIA, compiled from the latest Documents. Engraved by JOHN WALKER.

An HISTORY of MUHAMMEDANISM, comprising the Life and Character of the Arabian Prophet, and succinct Accounts of the Empires founded by the Muhammedan Arms; an Inquiry into the Theology, Morality, Laws, Literature, and Usages of the Mussulmans, with a View of the present Extent and Influence of the Muhammedan Religion. By CHARLES MILLS, Esq. Second Edition, revised and considerably augmented. 8vo. 12s.

The HISTORY of JAVA; containing a general Description of the Country and its Inhabitants, the State of Agriculture, Manufactures, and Commerce, the Nature of the Government and Institutions, and the Customs and Usages peculiar to the People; together with an Account of the Languages, Literature, and Antiquities of the Country, and the Native History of the Island, principally from Native Authorities. By Sir THOMAS STAMFORD RAFFLES, F.R.S., and A.S. In 2 vols. 4to. £6. 6s. On large paper, £8. 8s.

SKETCHES of INDIA; or, Observations descriptive of the Scenery, &c. of Bengal; written in India in the Years 1811, 12, 13, 14; together with Notes on the Cape of Good Hope and St. Helena, written at those Places in February, March, and April, 1815. 8vo. 7s.

The ASIATIC JOURNAL and MONTHLY REGISTER for BRITISH INDIA and its DEPENDENCIES. Published on the first day of every month, at 2s. 6d. each. Sets from the commencement in January 1816, or any single Number, may be had.

A VIEW of the AGRICULTURAL, COMMERCIAL, and FINANCIAL INTERESTS of CEYLON. By ANTHONY BERTOLACCI, Esq. late Comptroller-General of Customs in that Colony. With a Map of the Island, by Captain Schneider, Ceylon Engineers. In 1 large vol. 8vo. 18s.

MEDICAL, GEOGRAPHICAL, and AGRICULTURAL REPORT of a COMMITTEE appointed by the Madras Government to inquire into the CAUSES of the EPIDEMIC FEVER, which prevailed in the Provinces of Coimbatore, Madura, Dindigul, and Tinnevelly, during the Years 1809, 1810, and 1811, of which Dr. Ainslie was President, Mr. Smith second Member, and Dr. Christy third Member. With a coloured Map of the Provinces where the Fever prevailed. 8vo. 5s. 6d.

RECENTLY PUBLISHED

BY

BLACK, KINGSBURY, PARBURY, AND ALLEN.

Price 16s. on a large sheet. On cloth, bound in a case, or with rollers, 1l. 1s.

A NEW and IMPROVED MAP of INDIA, compiled from the latest Documents. Engraved by JOHN WALKER.

An HISTORY of MUHAMMEDANISM, comprising the Life and Character of the Arabian Prophet, and succinct Accounts of the Empires founded by the Muhammedan Arms; an Inquiry into the Theology, Morality, Laws, Literature, and Usages of the Muselmans, with a View of the present Extent and Influence of the Muhammedan Religion. By CHARLES MILLS, Esq. Second edition, revised and considerably augmented. 8vo. 12s.

The HISTORY of JAVA; containing a general Description of the Country and its Inhabitants, the State of Agriculture, Manufactures, and Commerce, the Nature of the Government and Institutions, and the Customs and Usages peculiar to the People; together with an Account of the Languages, Literature, and Antiquities of the Country, and the Native History of the Island, principally from Native Authorities. By Sir THOMAS STAMFORD RAFFLES, F.R.S. and A.S. In 2 vols. 4to. 6l. 6s. On large paper, 8l. 8s.

SKETCHES of INDIA; or, Observations descriptive of the Scenery, &c. of Bengal; written in India in the Years 1811, 12, 13, 14; together with Notes on the Cape of Good Hope and St. Helena, written at those Places in February, March, and April, 1815. 8vo. 7s.

The ASIATIC JOURNAL and MONTHLY REGISTER for BRITISH INDIA and its DEPENDENCIES. Published on the 1st day of every month, 2s. 6d. each. Sets from the commencement in January 1816, or any single Number, may be had.

A VIEW of the AGRICULTURAL, COMMERCIAL, and FINANCIAL INTERESTS of CEYLON. By ANTHONY BERTOLACCI, Esq. late Comptroller-General of Customs in that Colony. With a MAP of the Island, by Captain SCHNEIDER, Ceylon Engineer. In 1 large vol. 8vo. 18s.

MEDICAL, GEOGRAPHICAL, and AGRICULTURAL REPORT of a COMMITTEE appointed by the Madras Government to inquire into the CAUSES of the EPIDEMIC FEVER, which prevailed in the Provinces of Coimbatore, Madura, Dindigul, and Tinnevelly, during the Years 1809, 1810, and 1811, of which Dr. Ainslie was President, Mr. Smith second Member, and Dr. Christy third Member. With a coloured Map of the Provinces where the Fever prevailed. 8vo. 6s. 6d.

LATELY PUBLISHED

BY

BLACK, KINGSBURY, PARBURY, AND ALLEN.

A VIEW of the HISTORY, LITERATURE, and RELIGION of the HINDOOS, including a minute Description of their Manners and Customs, and Translations from their principal Works. By the Rev. W. WARD, one of the Baptist Missionaries at Serampore, Bengal. Third edition, carefully abridged and greatly improved. 2 vols. 8vo. 18s.

CONSIDERATIONS on the PRESENT POLITICAL STATE of INDIA, embracing Observations on the Character of the Natives, on the Civil and Criminal Courts, the Administration of Justice, the State of the Land Tenures, the Condition of the Peasantry, and the Internal Police of our Eastern Dominions. Intended chiefly as a Manual of Instruction in the Duties for the Younger Servants of the Company. By ALEXANDER FRASER TYTLER, late Assistant Judge in the Twenty-four Pergunnahs, Bengal Establishment. Second edition, 2 vols. 8vo. 18s.

The SACRED EDICT: containg Sixteen Maxims of the Emperor KANG HI, amplified by his Son, the Emperor YOON CHING; together with a Paraphrase on the whole. By a MANDARIN. Translated from the Chinese Original, and illustrated with Notes, by the Rev. WILLIAM MILNE, Protestant Missionary at Malacca. 8vo. 7s. 6d.

LECTURES on SCRIPTURE DUTIES. By WILLIAM BENGO COLLYER, D.D. F.A.S. &c. &c. &c.

Also, by the same Author,

LECTURES on SCRIPTURE DOCTRINES.

Ditto	Ditto	FACTS.
Ditto	Ditto	PROPHECIES.
Ditto	Ditto	MIRACLES.
Ditto	Ditto	PARABLES.

Each in one volume, printed uniform, at 14s.

MEMOIRS of the late Rev. WILLIAM KINGSBURY, M.A. By JOHN BULLER. 8vo. 7s.

LECTURES on the DOCTRINE of the HOLY TRINITY, Part I. By EDWARD ANDREWS, L.L.D. Minister of Bereford Chapel, Walworth. 8vo. 7s.